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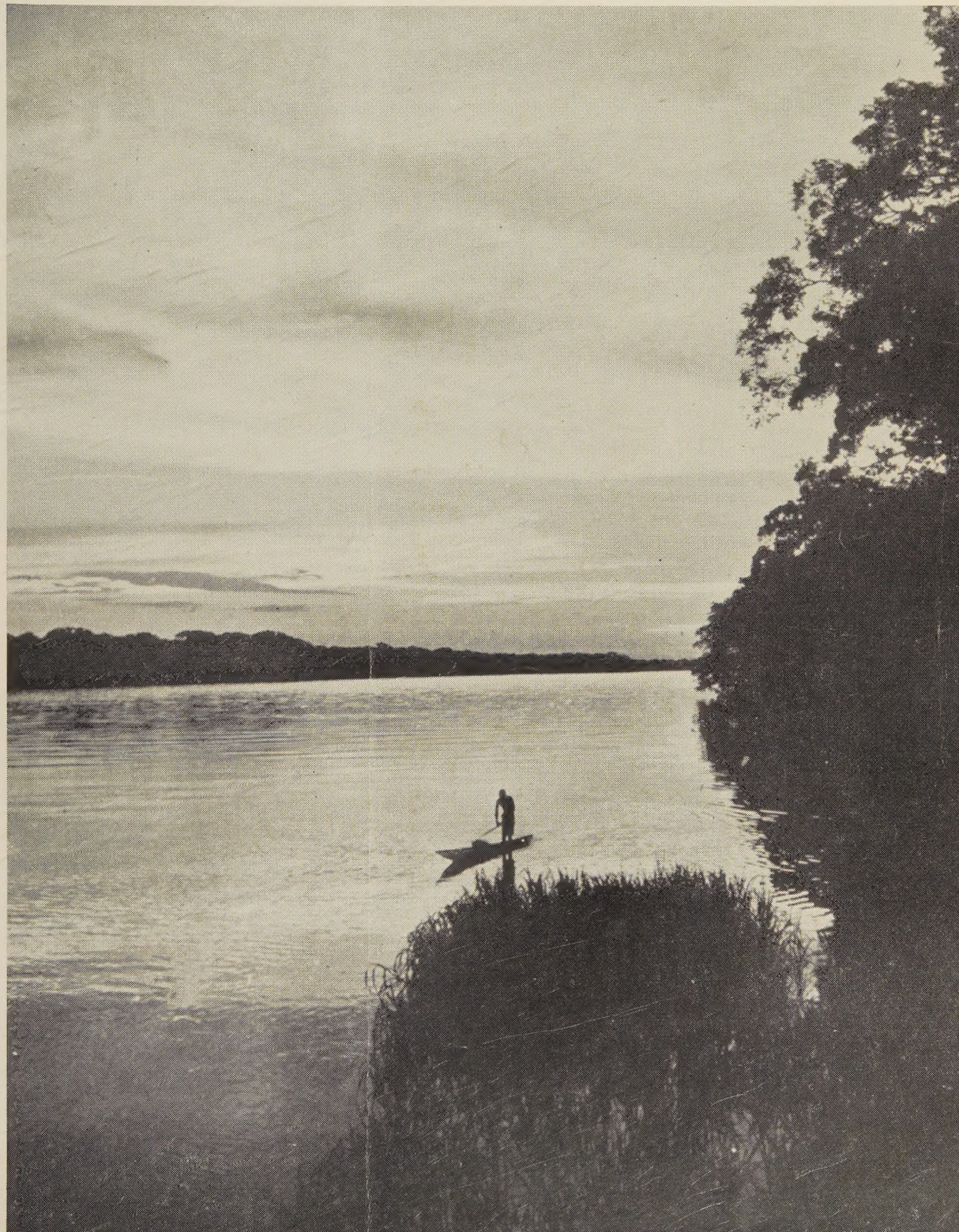

June, 1949

Vol. 31 No. 6

WORLD CALL

International Magazine for Disciples of Christ

The Cover

To *Life* magazine WORLD CALL is indebted for the unusual picture of a Busira River scene at Monieka where Disciples of Christ maintain a strong mission station. The Congo Christian Mission celebrated its fiftieth anniversary this year. The Mission now reports: 50 churches and 1,013 meeting places with 77,275 members; 431 schools with 8,193 students; 10 hospitals with 332,192 medical treatments in one year; 60 missionaries and 1,779 native workers. The June issue of WORLD CALL features Children's Day and foreign missions.

Hidden Answers

1. Who is W. A. Visser 't Hooft?
2. What present advantage has the P. I. over its neighbors: China, Japan, Indonesia, etc.?
3. In what mission field of Disciples of Christ was church membership increased 22% in 1948?
4. Who is "the grand old man" of the British Churches of Christ?
5. What is the issue of the Thomas Bill now before the Senate?
6. What has been the effect of the occupation upon the University of Nanking?
7. What two dominating ideas in China led to acceptance of communism?

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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University Place Christian Church—Champaign, Illinois—Photo by Pilon Studios.

Whom God Hath Joined Together

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These people—through their annuity gifts to Church Extension—have helped to design and finance the church buildings in which such marriage services are being performed. It is a source of great satisfaction to them to know that they are having a part in the establishment of many new Christian homes each year.

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Global Highlights

News of the World Through the Eyes of the Church

East-West Parley Held on International Affairs

GENEVA, SWITZERLAND (EPS). — Three churchmen from Czechoslovakia and one from Hungary joined with 29 churchmen from the western nations and the Orient in a conference on international problems held at the Ecumenical Institute, Bossey, Switzerland, on April 1-4.

The conference drew up recommendations on international affairs to be submitted to the International Missionary Council and the World Council of Churches whose Central Committee will meet at Chichester, England, this summer.

The members of the conference issued a statement that "every possible effort must be made to maintain the ecumenical fellowship between the churches in the areas under different political systems," and reaffirmed the Amsterdam Assembly's position that "the church cannot identify itself with any political system."

Plans Under Way for 1950 Home Missions Congress

NEW YORK.—Plans for the first Home Missions Congress in twenty years, which will convene in Columbus, O., January 24 to 27, 1950, are under way according to an announcement by the Home Missions Council of North America.

Leaders of 23 major Protestant denominations affiliated with the Council have issued a "Statement of Purpose," outlining the need for such a gathering. The groups distributing the statement represent a combined church membership of more than 20,000,000 Protestants.

Dr. Mark A. Dawber, co-executive of the Home Missions Council, said that the Congress will deal with mission work among minority groups, especially agricultural migrants, American Indians, Negroes, and southern sharecroppers.

Christian Leaders Weigh Approach to Chinese Communism

SHANGHAI (RNS). — Sixty-seven Christian leaders—forty Chinese and twenty-seven missionary—held a one-day meeting here in April to pool opinions on the present political situation as it affects Christian work and to clarify their thinking about problems ahead.

Among points discussed at the conference were the importance of objectivity in the face of Chinese Communist fanaticism, the need for Christians to unite in their efforts, and the importance of a strong relationship between church and school. It was pointed out that in China students are a strategic group, traditionally esteemed and at present dissatisfied with the status quo.

Missions Committee Denounces S. African Racial Policy

NEW YORK.—The Africa Committee of the Foreign Missions Conference of North America, comprised of 43 Protestant denominations here and abroad, has urged the United Nations to take appropriate steps to curb the racial policies of the present Nationalist South African government.

The resolution sent by the committee to the United Nations charged that government measures were aimed to eliminate all non-European representation in Parliament, including the practice of white representation on behalf of non-Europeans. The measures would also disfranchise all non-white citizens.

Inter-American Evangelical Conference to be in July

BUENOS AIRES. — The first Inter-American Evangelical Conference will be held here July 18-30. The study conference will be limited to 100 delegates besides the special speakers and representatives of other international Christian organizations.

The conference will survey the present status of Protestantism in Latin America and will study its strategy for the future.

Disciples of Christ who have been selected to attend the conference are Isidro Diaz Lopez, pastor of the San Juan church, Puerto Rico; Daniel Lopez de Lara, pastor of the San Luis Potosi church, Mexico; and F. J. Huegel, secretary of evangelism of the National Christian Council of Mexico.

Baptists and Disciples Campaign Together

Baptists and Disciples of Christ joined in a 5-day campaign of visitation evangelism in Cleveland, Ohio, in February. Thirteen Disciple churches and fifteen Baptist churches participated in the campaign which resulted in approximately 385 additions to the membership of the churches. About half of these additions were transfers from other congregations. Above is a group of the participating ministers. In the center of the front row is Lyle V. Newman of Indianapolis, supervisor of city evangelism, Disciples of Christ. Left of Mr. Newman is Dr. A. C. Archibald, director of evangelism, Cleveland Baptist Association. To the right of Mr. Newman is Dr. Sharpe (Baptist), executive secretary of the Christian-Baptist Association, and beside him is Larry Maines, recently called to head the Cleveland Disciples Union.

Nanking University "Continuing Regular Work"

INDIANAPOLIS. — The following cable to The United Christian Missionary Society of the Disciples of Christ from President Y. G. Chen of the University of Nanking was received in New York on April 26 (shortly after the fall of Nanking to the Chinese Communist forces): OCCUPATION COMPLETED. CITY QUIET. MORALE GOOD. CONTINUING REGULAR WORK. ALL PERSONNEL, PROPERTY SAFE AND PROTECTED. APPRECIATE CABLE REGARDING FUNDS.

The cable referred to was sent on Friday, April 22, saying that funds were available for the emergency. Disciples of Christ have two missionary couples at the University of Nanking: Dr. and Mrs. M. Searle Bates (see article on page 22), and Dr. and Mrs. (also Dr.) Lewis Smythe.

Workshops to Study World Order Issues

NEW YORK.—A series of 18 workshops, to be held in various cities in the central and eastern states, has been arranged by the Department of International Justice and Goodwill of the Federal Council of Churches.

The purpose of the workshops is to discuss the principal issues for world order facing the churches today, to appraise them in the light of the message of the recent Cleveland Conference on the Churches and World Order and to make plans for "grassroots action" in local churches.

UN Headquarters to Have Prayer Chamber

LAKE SUCCESS, N. Y. (RNS).—A special chamber for prayer and meditation will be set up in the new headquarters of the United Nations, now under construction in midtown Manhattan.

In issuing a directive to Wallace K. Harrison, chief planning architect, to establish the prayer chamber, Secretary General Trygve Lie put the United Nations on record as making its first official act of deference to the concept of a supreme being.

Youth Plan Good Will Flight Around World

NEW YORK (RNS).—A two-month good will flight around the world, in which young people of America's three major faiths have been invited to participate, was announced here by Monroe W. Smith, executive director of Youth Argosy, Inc., a non-profit educational agency which is sponsoring the project.

The flight, scheduled for July and August, is designed to build friendship and understanding between American youth and the young people in more than twenty countries to be visited in the Far East, the Middle East and Europe.

RNS Photo

Visser 't Hooft Addresses ACP

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, is shown as he addressed the 30th annual meeting of the Associated Church Press in Washington, D. C., in April. He said it was a "life and death question" for the World Council of Churches to maintain contact between churches on both sides of the Iron Curtain. Questioned on the North Atlantic Pact, Dr. Visser 't Hooft declared that the pact was an "extremely unpleasant, unavoidable necessity."

Convention President Has Busy Schedule

INDIANAPOLIS.—During the spring months and early summer, F. E. Davison, president of the 1949 Centennial Convention of Disciples of Christ, filled engagements at the following state conventions: Oklahoma, Texas, Capital Area, Florida, California North, and California South. In addition to these state conventions, he visited Portland, Oregon and Seattle and Olympia, Washington.

Special Days

June	5	Children's Day (Offering for Foreign Missions)
June	19	Achievement Day Crusade Sunday
July	3	Freedom and Democracy Sunday

Associated Church Press Meets in Washington

WASHINGTON, D. C. (RNS).—Editors of Protestant church papers in the United States and Canada met here in late April for the annual meeting of the Associated Church Press.

The editors adopted a special resolution expressing confidence in The Churchman, independent Protestant Episcopal journal, and its editor, Dr. Guy Emery Shipler. The resolution asserted that The Churchman and its editor "have suffered and are suffering reprisals as a consequence of positions taken in support of the constitutional principle of separation of Church and State which are of concern to all members of the Associated Church Press."

The editors expressed support of the World Council of Churches, Church World Service, interdenominational relief agency, the proposed National Council of the Churches of Christ, and Protestants and Other Americans United for Separation of Church and State.

Evangelical and Reformed Church Approves Final Basis of Merger

CLEVELAND (RNS).—By a vote of 249 to 41, the General Synod of the Evangelical and Reformed Church, at a special meeting here, approved the final basis of a merger with the Congregational Christian Churches.

The vote was on a resolution accepting a set of interpretations to the basis of union which were adopted last fall by the General Council of Congregational Christian Churches meeting in Oberlin, Ohio.

Action of the General Synod will now have to be considered by the 34 divisional synods in the denomination, two-thirds of which must give their approval before the union can be consummated.

Catholics Urged to Fight Thomas Education Bill

PHILADELPHIA (RNS). — Roman Catholics in this country were urged to work for the defeat of the Thomas aid-to-education bill, now pending before the Senate, in an address given here by Father Allan P. Farrell, S. J., of the University of Detroit.

Under the Thomas proposal, no Federal money could be paid to parochial schools, but it could be spent to provide textbooks and transportation for their pupils. State and other educational agencies would be permitted—but not required—to use part of the $300,000,000 Federal appropriation to provide facilities such as transportation and

textbooks to parochial school pupils where this would not conflict with state constitutions or local laws. Catholic groups want the use of Federal funds for such purposes to be mandatory, while Protestants generally insist it be prohibited. *Note:* The Associated Church Press in its annual meeting in Washington declared against the use of public funds for non-public schools.

World Council Welcomes Hungarian Churchman

GENEVA, SWITZERLAND (RNS).—Dr. John Victor, a Budapest Reformed minister, who came here recently as a special envoy of the Lutheran, Reformed and Methodist Churches in Hungary, was "warmly welcomed" by leaders of the World Council of Churches.

This announcement was made by the press department of the World Council.

The announcement said that after listening to an explanation of the Hungarian situation from Dr. Victor, the World Council leaders reaffirmed the stand taken by the Council's Amsterdam Assembly for maintaining religious freedom and spiritual contact with all member churches, irrespective of the political situation in respective countries.

Sees Churches Neutral on Atlantic Pact

PHILADELPHIA (RNS).—A prediction that American churches would neither support nor oppose ratification of the North Atlantic Pact was made here by Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches.

Speaking before the 53rd annual meeting of the American Academy of Political and Social Science, Dr. Van Kirk declared that religion and the United Nations were better instruments for peace than the pact, which he described as a spectacular expansion of defensive strategy, a diplomatic tactic comparable to "holding the line" in football.

Christian Literature Week Theme Announced for 1949

INDIANAPOLIS. — Christian Literature Week, annual observance of Disciples of Christ, will be held this year October 30-November 6 with the theme, "The Man for Tomorrow."

O. T. Mattox, director of religious education for the state of Illinois and chairman of the Committee on Promotion of Christian Literature, Disciples of Christ, has announced that materials for the 1949 observance will give special attention to reading suggestions for laymen.

Higher Education Board Elects Officers

INDIANAPOLIS. — The Board of Higher Education, Disciples of Christ, elected officers for the coming year at its annual meeting in Columbus, April 25-26, as follows: president, Henry G. Harmon, president of Drake University; vice president, James C. Miller, president of Christian College; executive secretary, Henry Noble Sherwood; treasurer, Mrs. Maude Lucas Rumpler. Other members of the executive committee are George N. Reeves, president of Chapman College; Seth W. Slaughter, dean of Drake Bible College; Joseph B. Fitch, director of Purdue Christian Foundation. The Board, meeting as a committee, gave special consideration to the report of its Long Range Planning Committee.

Beneath the Spire

CHARLES F. KEMP, pastor of First Christian Church, Red Oak, Iowa, six years, is author, at 36, of two books—*Physicians of the Soul* (which he worked on seven years) and *A Pastoral Triumph*. He is entering the University of Nebraska to complete the Ph.D. degree in educational psychology and will work with the Lincoln Y.M.C.A.

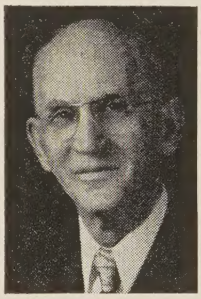
Mr. Kemp

Son of the F. H. Kemps of University Church, Des Moines, Chuck married Jean, a daughter of the Manse, her father being G. D. Serrill, Pierson, Iowa. The Kemps, who met at Drake University, have two sons. Chuck holds two degrees from Drake and the B.D. from Colgate-Rochester Divinity School. In addition to research and writing, Chuck likes to fish, hunt and golf.

* * * *

THE superintendent of the church school of First Christian Church, Pawhuska, Oklahoma, is ELDER WM. S. HAMILTON, member of the Board of Church Extension of Disciples since 1935. His church activities have included years of preaching. He was first secretary and second president of the Oklahoma Laymen's League and is on the advisory board of Phillips University.

Born near Carlisle, Kentucky, Mr. Hamilton and his wife, Mabel, have three daughters, all married. He holds a degree in law from Valparaiso (Ind.) University and also attended college in Ohio and Oklahoma. He taught school 12 years in several states.



Mr. Hamilton

President, this year, of the Oklahoma Bar Association, Mr. Hamilton is a delegate to the House of Delegates of the American Bar Association and the American Law Institute. He has participated in several of the most important pieces of civil litigation in Oklahoma. He and his partner, Matthew J. Kane, have one of the largest law libraries found in any city of the size of Pawhuska, or near its size in America.

* * * *

AS members of First Christian Church, Cleveland, Mississippi, MISS LUCILLE WOOTEN, and her mother, Mrs. M. E. Wooten, support Mrs. Wm. D. Hall as a missionary in India. For 15 years the family supported E. K. Higdon in the Philippines. The Wootens live at "Maryland," their 2500-acre cotton plantation in the rich Mississippi Delta at Shelby.

Miss Wooten

Miss Wooten, student at Transylvania College, 1912-14, was secretary of the 1947 Mississippi Convention of Disciples and is chairman of missions and world relations for the state women's board. She is active in the Shelby Women's Club, which she helped to organize.

—BELL RINGER

WORLD CALL

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Wise Words Concerning the Pact

CHURCH people generally will, we believe, give approval to a letter addressed to each member of the United States Senate by Protestant Episcopal Bishop William E. Scarlett of St. Louis. Bishop Scarlett is chairman of the Federal Council's Department of International Justice and Goodwill and in that capacity presided over the Cleveland conference on world order in March. (See May WORLD CALL.)

Bishop Scarlett's letter dealt with the North Atlantic Pact. He took no stand of complete approval or disapproval of the pact itself, inasmuch as the Cleveland Conference had declined to do so in view of the fact that the text was not available when the conference assembled.

The letter proposed that if the pact is ratified the Senate should make clear that such ratification:

(1) Is *not* construed as closing the avenues of diplomatic conversation with the Soviet Union.

(2) Is *not* construed as the equivalent of, or a substitute for a universal system of collective security.

(3) Is *not* construed as the equivalent of, or as a substitute for those curative and creative efforts of government through which it is sought to promote economic recovery, to strengthen the institutions of democracy, and to advance the political and social well-being of subject and dependent peoples.

(4) Is *not* construed as compromising in any way the prior responsibility of the President or Congress in the shaping of American foreign policy.

BISHOP Scarlett recalled the support given by church people to the ratification of the charter of the United Nations "in the conviction that the security of our nation was to be derived from a system of collective security embracing all nations."

Admitting as conceivable that the North Atlantic Pact might act as a deterrent to "the more violent acts of communist aggression by the Soviet State," the bishop added these significant words:

"The ideological thrust of communism, however, cannot effectively be countered by defensive measures. What is required is the transcending of communism by enlarging the areas of political and spiritual freedom and economic well-being throughout the world."

To this we would add that if the pact is ratified, a first act of the American government should be to seek general reduction of arms, with mutual inspection, and thus prevent a mad arms race which might eventuate in World War III. Bishop Scarlett has spoken words of wisdom to which we trust the Senate will give heed.

Stephen S. Wise the Preacher

IN the death at the age of 75 of Rabbi Stephen S. Wise the United States lost one of her noblest citizens. Born in Budapest and brought to America as a babe, Dr. Wise was the seventh rabbi in direct succession in his family. No preacher of his day partook more of the spirit of the prophets of ancient Israel.

Early in his career Rabbi Wise gained a reputation for independence of thought when he refused a call to the nation's most prominent synagogue. He declined the call as one "no self-respecting minister of religion" could consider because it stipulated that the preacher would "always be subject to and under the control of the board of trustees."

Dr. Wise was always getting into trouble, especially for his opposition to political corruption and to social evils. As a man of deep conviction, warm sympathy and high courage, he bore through the years the friendship of many who were not of his faith.

Dr. Wise as an orator was flawless and polished in speech. Yet these gifts were not the secret of his power as a preacher. His son, James Watermann Wise, wrote of him:

"It is only when, forgetting the polished phrases and impressive periods which he has designed, he suddenly loses himself in the deep fervor of his belief, in the white heat of his emotion, that his eloquence rises to really lofty heights."

We wonder if this is not always true of the preacher. He finds himself and comes into his own only as he loses himself in devotion to the ideal. Only when he is under the sway of convictions and purposes greater than himself does he possess true power.

Children of the Slums

BETWEEN ten and fifteen million Americans are living in the slums, according to Senator Paul H. Douglas, one of the most studious and able members of the United States Senate. Addressing Protestant editors at the annual meeting of the Associated Church Press late in April, the former university professor, marine corps major and city councilman of Chicago made a devastating appraisal of the moral, financial and health aspects of the cost of the slums.

Slums, as Senator Douglas pointed out, are in all parts of the country. Most of them, though not all, are found in the larger centers of population, "growing like cancers, generally ringing the central business districts and more or less rapidly spreading outward with their truly horrible blight."

The cost of the slums in health is too obvious to require argument. Typical is the report of a Birmingham, Alabama, health officer that in the city's slum area the death rate is 72 per cent higher than in the area of highest rental, while the tuberculosis rate is 507 per cent higher and the death rate of infant children is 117 per cent higher.

Children of the slums suffer especially bitter consequences from the environment which is theirs. Of this tragic fact Senator Douglas said:

"Children in the slums get into trouble and become delinquent far more frequently than do those who live in decent residential areas. This is true no matter which racial group occupies these areas. This is proof that it is primarily the slum and not the quality of a given race which produces delinquency. Similarly, slum kids get sick more frequently than do others and are far more subject to street accidents. They lose most of the proper joys of childhood."

THE Slum Clearance and Housing Bill (S. 1070) which Senators Douglas, Taft, Ellender and others hope to see adopted by the present Congress would provide 800,000 low-cost housing units and would house from one-fourth to one-third of the country's slum dwellers. It would be a substantial start toward the solution of a situation which reflects serious discredit upon the American democracy. Its sponsors insist that its cost can be seen only in the light of the present costs of government in slum areas. For example, in Atlanta, "the slum areas contributed only 5¼ per cent of the city's real property revenues, while they cost the city 53 per cent of its expenditures for fire, health, police and other service costs."

In the opinion of Senator Douglas, the enactment of an adequate slum clearance and housing measure would "do more for the people of the country than virtually any measure" of which he knows. "It will," he said, "help to rid us of one of the greatest blemishes on our civilization. It will strengthen the real foundations of our democracy, and it will deprive those who are waging a propaganda war against us of some of the talking points which they use."

Commenting on specific good which would result, Senator Douglas said:

"As the slums are transferred and the families are rehoused either there or elsewhere, juvenile delinquency will drop. Thus in New Haven, the delinquency rate for children between seven and seventeen years in 317 families who were taken out of the slums and rehoused in a public housing project was cut in half.

"The crime rate will fall; the sickness and death rates will fall. The community will not have to spend as much on fire and police protection and public services. These areas and others which will be developed will foster a healthier family and individual life and both the direct and indirect gains to the community will be great. In the long run, it is going to pay society to remove these slums."

A CLOSING remark of the Senator which caused the assembled church editors to wince inwardly had to do with the nature of the opposition to the proposed legislation for slum clearance and public housing. He charged that opposition comes largely from "the good people" rather than from the vicious. Professional gamblers and their associates are not the ones who are the opposition. In fact, many of them grew up in slum environments and would gladly help do away with conditions which were common to their own childhood. On the other hand, the opposition comes from those who think of themselves and who are regarded by others as "good people."

One is reminded in this connection of the prayer of a little girl who is reported to have asked the Lord to "make the bad people good and the good people nice." In the present instance the petition would be to help the good people to *see*. It is want of imagination that holds many people back. They lack that rare gift of Jesus to see into the heart of every situation and into the heart of every man or woman or youth or little child.

THOUSANDS of churches will observe on the first or second Sunday of June what has come to be known as Children's Day. It is a day associated with the concern of Christian American children for the children of the world. It is a day that has been used to dramatize the essential kinship of children all over the earth.

Let that emphasis stand. And let there be added to it an imaginative concern on the part of the people of the churches for the children of the slums.

Participants in the Consecration Service on Children's Day at the First Christian Church, Fort Worth, Texas.

The Coming of the Child

By L. D. ANDERSON

Editorial Note: Thinking in terms of Children's Day and the importance of an effective program for cementing the relationship of the child to the church, the editors of WORLD CALL *have asked Dr. Anderson, pastor of the First Christian Church at Fort Worth, Texas, to share with other* WORLD CALL *readers the program which has proved singularly successful in that church for the past several years.*

THE coming of the child confronts parents and church with possibility and peril. The responsibility of parents for the physical, mental and spiritual development of their new charges is an impressive thing. And the most impressed are the parents.

Most parents facing this responsibility recognize their human inadequacy and their need for divine help. They want to seek that help in the church, but the very cause of their quickened religious sense may demand their ministering presence away from the church. For babies, the physical presence of unfastened safety pins and the gnawing of physical appetites have precedence over metaphysical pricks and spiritual hungers —their own and their parents'.

The peril to the church is that during this time when young parents are especially receptive to religious thought and responsive to the appeals of the church, circumstances conspire to keep them away from the church until absence becomes habitual and finally they are lost to the church. The church must recognize the problem and try to meet the family at least half way.

Four Features of Program

The First Christian Church at Fort Worth, Texas, has put in force a program designed to help young homemakers through this trying period of their family careers. The program, which has been in effect for several years, has four main features which are outlined here.

First, *a woman visitor* was enlisted to establish and maintain contacts with young parents and expectant parents in the church community. She acquaints them with the church's program for parents and little children and urges them to enroll their babies in the Cradle Roll Department and otherwise to strengthen the ties binding home and church. Personal visits, mail and telephone communications, such special services as news items, photographs and birthday remembrances have quickened interest in the program and indicated additional possibilities of this feature of the program.

Second, *"couples classes"* have been established in the church school in congenial age and interest groups. These range from a newly-weds class to one for couples past middle age. Mindful that the members of the younger groups will become the leaders of the congregation, the church provides them with capable teachers and a carefully planned program of religious education, leadership training and social and recreational activities.

Service of Consecration

The third feature of the program is a public *Service of Consecration for Parents and Little Children.* This began as an annual service on Children's Day, but the response was so enthusiastic and requests so numerous and insistent that there are now two services each year.

Fourth, *the Consecration Service is concluded with a gospel invitation.* At each of two recent Children's Day services, about 50 little children were presented and over 100 people participated. On these two occasions ten or more people joined the church. At a special service involving one child, three adults responded to the invitation, the father, the grandfather and grandmother.

The church emphasizes that the Consecration Service for Parents and Little Children is neither a modification of, nor a substitute for, infant baptism. It is patterned rather after the Jewish custom of presenting the child, as Joseph and Mary presented Jesus at the Temple in Jerusalem, with prescribed rites and ceremonies.

Africa's Children

By FLORENCE M. SLY*

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

CHILDREN are the same the world over—no matter what color the skin, whether they are clothed or not, or to what degree of civilization their parents have attained. I sat in the shade of a huge forest tree along the path at the leper colony near Mondombe in the Belgian Congo the other day. A large group of children gathered around to see the "new white mama." Though I have learned only a few words of Lokundo, I knew they were "giving me the once over." They talked among themselves, pointed at my feet, at my head, and as they did so they started to giggle just as American children would if a native African chief could be set down in their midst. Children are children wherever they are found.

Ekila is a little girl about eight years old who is living in the girls' dormitory at Mondombe. She came in from a village where there are few Christians. Her parents, though non-Christian, responded to the missionary's appeal that they place their daughter in school. It is very difficult for parents to see the necessity of sending little girls to school; they are worth money to the family, who sell them as wives.

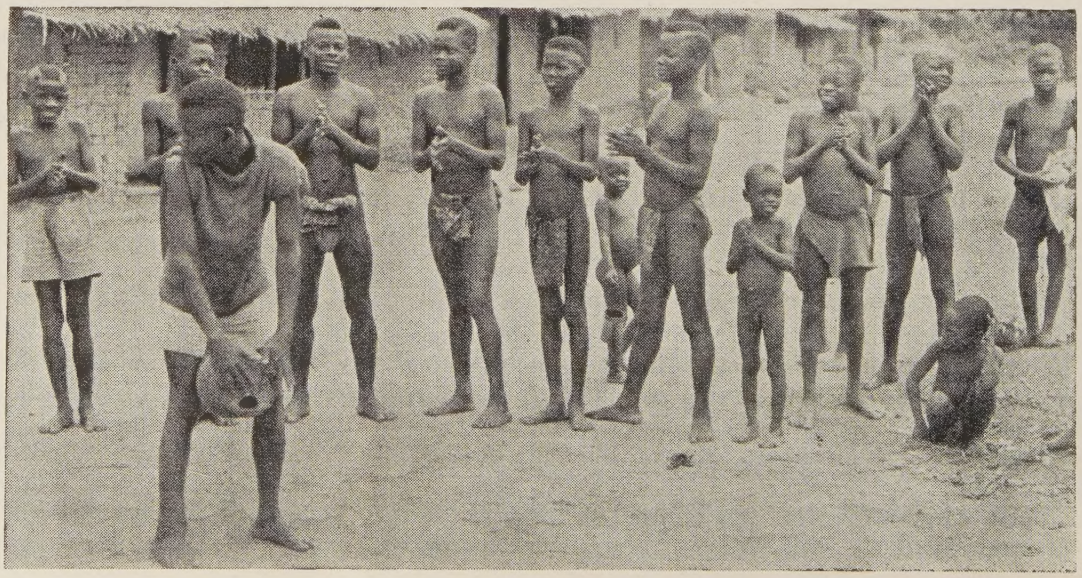
After Ekila had been in the school a short time, it was discovered that she had tuberculosis. Now she is under treatment at the hospital, rests much of the time and shows promise of complete recovery. Recently some of her relatives came to the Mission to seek permission for Ekila to go home to see her father once more. He was dying of tuberculosis. The missionary nurse was reluctant to give permission. "But," said the relatives, "she will come back after she sees her father. We do not want her to stay at home and die. We want her to return so she can become well and go to school."

This is one of many cases where non-Christian parents cooperate with the mission work. One father said, when asked why he did not become a Christian, "The past is too much with me." Yet he realizes the benefits the Mission brings to his people and is willing to cooperate by sending his children to school.

Wema Baby Clinic

Congo parents are very proud of their children. They are pleased when anyone notices them, and many parents are willing to learn how to care for their children properly. I have just visited the baby clinic at the Wema hospital where I saw Dr. Donald Conwell examine 64 children this afternoon. A card is kept for each

*Mrs. Virgil A. Sly, with her husband, is now on a visit to the African missions of the Disciples of Christ. Mr. Sly is the executive secretary of the department of African missions of The United Christian Missionary Society.



Boys, a ball and a few rules—the elements of a ball game are the same in Boston and the Belgian Congo. These boys are students at a Congo mission school.

child, recording the visit, the weight of the child, the result of the examination and treatment given, if treatment is necessary. Two native nurses assist the doctor. After a child comes to weigh 20 kilos (about 40 pounds), he is dismissed from systematic check-up at the clinic. I saw chubby, healthy babies and older children, little boys and girls with itch and running sores, children with infected feet, proud mothers co-operating with the doctors in keeping their babies clean with the piece of soap given to each child each time it is brought to the clinic.

Differences in Child Care

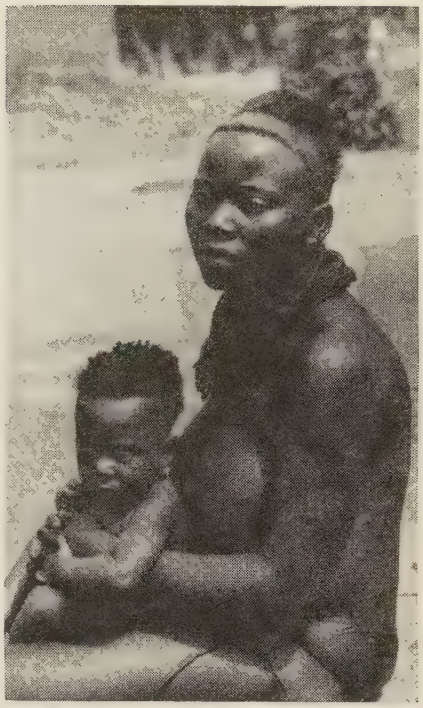
What a contrast in the texture and glow of the skin and the light in the eyes of the children who are kept clean and well-fed to those we see running around the back country villages, dirty, improperly fed and living for no other purpose than to carry heavy loads as soon as they can walk and lift a stick.

At the baby clinic, the children of two of the nurses proved good examples of care and concern of parents. The fathers of these children are two of the few natives who buy milk for their children. A realization of the values of good health and the Christian influence have prompted these families to care well for their children and to train them in school and church.

Parental Opposition

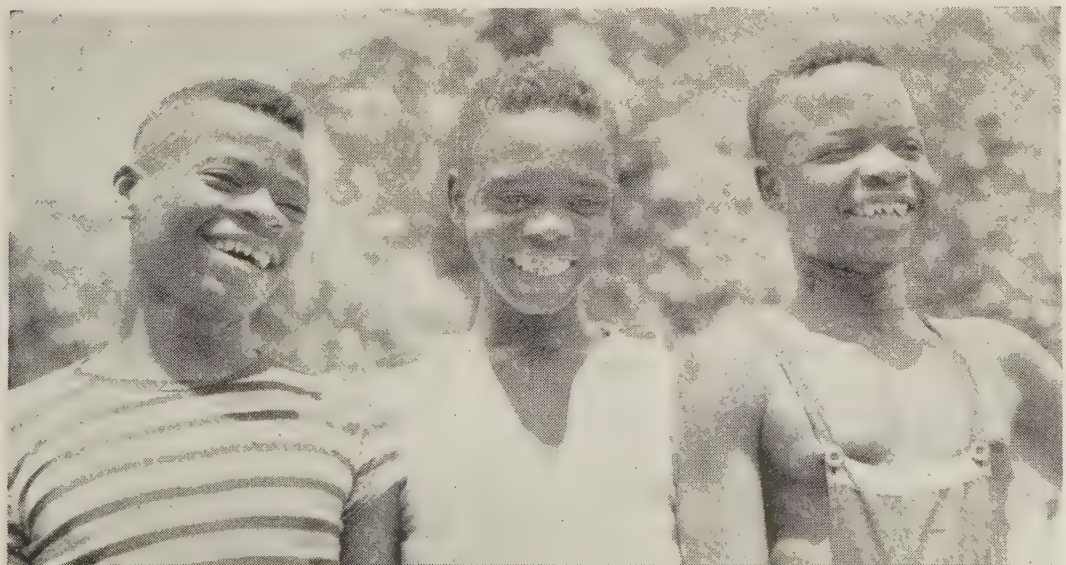
Among some of the more backward and pagan people, we find suspicion and distrust of the "white man." They will not send their boys and girls to school. I ran across such a situation the other day. In a village we were visiting, I was introduced to a woman the missionary told me was the mother of Bosenge, who lives in the boy's house on the mission station and attends school. The mother began to tell me how she missed her son and wished he were at home. Then she berated the missionaries for keeping her boy in school.

This boy had gone away to school against his parents' wishes. He had had a friend in an adjoining village who went to the school, and Bosenge was impressed with the things his friend was learning: how to care for his room, how to make a garden, how to keep his body and clothes clean, how to read, how to use a mosquito net to protect himself while he slept. He knew of Jesus and God. This all interested Bosenge and he ran away to go to school because he wanted to do these things and to become a Christian. His desire for learning made him break from his home and his people, a most difficult thing to do in Congo where the family and the tribe hold great power over their members.



Pagan madonna and child. Contact with missions could change — perhaps save — both lives.

Msambe is a fourth-year student in one of our mission schools. His father, who was the chief of his vil-



The carefully filed teeth of these boys bear witness of their pagan background, but their happy smiles and healthy bodies honor the mission school where they are enrolled.

lage, died. When a chief dies, the elders of the village select his successor. Often the chief's son is selected if he is well liked and is deemed capable by the elders. Msambe was selected. He had not gone home when his father died, because he knew of the pagan practices that would have been required of him. Some of the village folk came to the school to inform him of his election as chief and to take him home. They painted the picture of the privileges he would have as chief: a better and larger house than the others in the village, many wives, authority and power. "No," said Msambe, "I am a Christian, and I will not accept this position among my people and return to paganism."

A Good Start in Life

A young couple appeared at one of our mission hospitals recently. The young woman was pregnant and had been in labor for twenty-four hours by the time they had walked the long distance to the mission station. After examination, the doctor decided it must be a Caesarian birth. The baby girl was physically fit. Both mother and baby are doing well. The family was placed in a ward where the father cares for the mother and baby and sees to their food under the direction of the mission nurse. The nurse has been giving the baby supplemental milk until the mother is stronger and has sufficient milk for her baby.

This baby has a good start in life because its parents are Christian and knew of the mission hospital. When they became Christian they rid themselves of many of their pagan superstitions and of their distrust of the white doctor. Think of the thousands born without this help and think of the thousands of similar cases out in the pagan villages where the witch doctor is called and both mother and baby are lost.

Conditions in the "Bush"

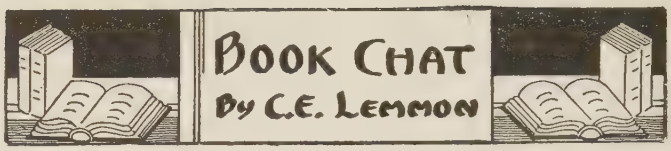
We have been in Congo less than a month at the time of this writing; we have driven hundreds of miles through the "bush," the back country, which is still rampant with paganism.

Women are old beyond their years because of hard work and heavy burdens carried on their backs for long distances through the forests, and because of much child-bearing without proper care.

Children are dirty, ill-fed. Their little bodies, distorted from lack of proper food and care, are filled with disease. Yet these little children have the potentialities of mental, physical and spiritual development. They become physical wrecks and moral degenerates and continue in the pagan practices of their parents and grandparents unless the missionary program of the church touches them.

A Chance for Africa's Children

The American Children's Day—a day long associated with foreign missions—takes on a new meaning when one sees it on the background of the world's countless thousands of babies and children whose parents have no knowledge of Christ and his way of life. Africa's children will have a chance of a better way of life because America's children have heard their story and have taken it to heart.



HENRY Jerome Simpson, Episcopal minister, is a specialist in the field of counseling nervous people. For a long period, he conducted a clinic in his own church. He has made himself acquainted with psychiatric literature and methods and is no amateur. His book on *Pastoral Care of Nervous People* is designed to be of help to the minister who is interested in aiding the nervously disordered persons who come to him for counsel. There is a suggested procedure for the pastor, a suggestion as to the function of religion in the approach to nervous disorder, and detailed descriptions of various symptoms and treatments. This book is not designed to help the patient himself. It is written as a guide book for the pastor.

The author has in preparation a simpler volume for the patient which will have been published by the time this is read. It is called *When the Doctor Says It's Nerves.* If one goes to his physician and finds he has a bad case of "nerves" he would profit by reading this book. The first half is given over to an explanation of nervous disorders and describes how a nervous temperament develops and drifts into a psychoneurotic condition. The second half of the work deals with the cures of nervous disorders, how to get rid of feelings of danger and fear, how to relax tensions, and the function of religion and faith. There is a closing chapter of meditations and prayers.

A FEW of us had the privilege of attending the meeting of the Federal Council of Churches at Cincinnati last winter and noted the report of a special commission on "The church's ministry to older people." Every pastor is conscious of this growing parish problem. We take the ministry for children for granted and always provide a training program for them. But the older people of the congregation are not thought of as needing a special ministry. Paul B. Maves and J. Lennart Cedarleaf have collaborated in the preparation of *Older People and the Church* which deals with this problem. This matter is, of course, underscored by our population trends. This is not a sentimental book; it is realistic and factual. Older people have their peculiar temptations and sins; they have their emotional problems; they have their rich assets of spiritual power; so it is well to have this fine discussion of the pastoral care of older people with suggestions as to group work with older people and social and welfare services needed by older people.

THE Federal Council of the Churches of Christ in America has issued an important booklet called *Women in American Church Life,* prepared by Inez M. Cavert. It is an analysis produced from a statistical questionnaire about the place of women, both lay and professional, in the Protestant churches of America, which was sent to denominational and interdenominational agencies. Although the tradition in many churches is strong for women's playing only a subordinate part in the church, the showing of women in both lay and professional leadership is remarkable, and the advance of women into active spheres of church leadership is almost revolutionary in its development. This is an important development of our time and this book

(*Continued on page* 42)

Wanted: A Touch of Madness

By OLIVER READ WHITLEY*

WHAT can religion add to the solution of our urgent moral problems in a day of science and atomic bombs? This is not an easy question to answer, and no one answer will bring out all the truth. But there is something basic in the answer to this question which Reinhold Niebuhr gave us some years ago. "Religion," he said, "adds a touch of madness . . . which, when combined with common sense, produces a compound of wisdom." This touch of madness, which borders on absurdity, is badly needed today, and it may be just the thing which can revitalize the churches.

A Man Thought Mad

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness . . .

Then Agrippa said unto Paul, Almost thou persuadest me to become a Christian.

And Paul said, I would to God, that not only thou, but also all that hear me this day were both almost and altogether such as I am, except these bonds.

—Acts 26: 24, 25, 28, 29

I

To begin with, a touch of madness is needed to set fire to the dying embers of Christian faith and life. One of the church fathers could say to his opponents concerning the sufferings of the early Christians: "Every man who witnesses this great endurance is struck with some misgiving. He is set on fire to look into it to find the cause of it. When he has learned the truth, at once he follows it himself."

This great endurance which characterized the early Christians is meaningless for most Christians in the twentieth century, unless climbing out of bed on Sunday morning in time for church can be classed as endurance. For crucifixes, the symbol of suffering, we Protestants have substituted cushions, the symbol of comfort. Let us face it. If the churches today have no influence upon the life of society it is because they are not on fire with a message that stirs the imagination. When the people at large look at the church they do not see it going anywhere, so they look elsewhere for something to give meaning to life.

II

A certain religious enthusiasm, a touch of madness, is what explains in some measure the rise of the communist faith in our time.

Communism is, from one point of view, definitely a religion, with all the earmarks of a church. Apparently when the religiosity of a people does not find expression in an historic faith like that of Christianity, it breaks out in other forms.

Many observers have called attention to the fact that the religious character of communism is one of the things which accounts for its strength. For Karl Marx, history was a great God, working for justice in our economic society. In this faith many thousands of people gave up their happiness and even their lives to spread his beliefs. To the Russians, communism became a kind of new Pentecostal faith, an experience soon surrounded with all the poetry and symbols of a church. No other religion of our time has had so many martyrs. One has the uncomfortable feeling that modern Christianity will have no martyrs, because it has become a comfortable religion, and it is nothing to get excited about.

Yet Christianity at its best—the kind of Christianity that in Paul's day turned the world upside down—is not of the sort which Marx accused of being an "opiate of the people."

A Christian at one of Dr. E. Stanley Jones' Round Table Conferences put it this way: "I have found that if you follow Christ, three things will happen to you: First, you will be absurdly happy. Second, you will be delivered of all fears. Third, you will have trouble."

All of these things enter into our understanding of the Christian faith, but we tend to forget the last of these and concentrate on the other two. The last thing most of us want is to get into any kind of trouble, and two of the most important things we do want are to be happy and to be rid of our fears. What we seem to have forgotten is that a Christianity that does not lead us into some kind of trouble is like a tree without roots. Christianity does not bid us escape from all the unpleasant realities we see around us; instead, it says that the happiness and freedom from fear which are promised cannot be ours unless the faith we profess shines forth and makes some impression upon the world.

III

This is why, in another respect, we Christians need a touch of madness. We look at some of the suggestions about living our lives that Jesus made in the Sermon on the Mount, such as "turn the other cheek," "resist not evil," and we say to ourselves, "This is absurd; I don't think he meant that literally." But stop and think for a moment. When you deal with any particular situation, you may find plenty of reasons for thinking that Jesus' teaching is impractical. Yet in the final analysis he is right. Resistance against evil does not change the evil heart that produced it. Indeed, it may only convince the evil man that he is

(*Continued on page* 14)

*A Christian minister and former naval chaplain, now carrying on graduate study at Yale University.

RNS Photo

In a village in African Nigeria, Dr. Frank C. Laubach, who developed the Laubach method for the rapid teaching of illiterates, sets up his chart and begins teaching a group to read. Five days later, he moves on. Adapted to use in scores of languages, this revolutionizing method has opened new worlds to 60 million former illiterates. Each one taught promises to teach another.

African Literacy Tour, 1948

By ROBERT LAUBACH

THE year 1948 marked for Dr. Frank C. Laubach perhaps his greatest achievements in the work of developing adult literacy lessons and organizing campaigns. Dr. Laubach has been a "missionary at large" of the American Board for the past ten years, traveling approximately nine months out of the year under the auspices of the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America.

Methods of teaching adult illiterates have been developed to such a fine point that it is now a foregone conclusion that within another twenty or thirty years most of the three-fifths of the world now illiterate will learn to read. And they are determined to read, no matter who teaches them or who supplies them with literature. The challenge to the Christian church and to missions everywhere is to follow through a literacy campaign with Christian literature.

"Each One Teach One"

"Each One Teach One" has untold possibilities as a channel for personal evangelism work in most of the illiterate areas of the world. On this 1948 tour through Africa, on which I had the privilege of accompanying Dr. Laubach, my father, aside from actual construction of lessons, the emphasis was on showing missionaries and native churches how they could recruit their entire literate congregations to *Teach* and *Reach* non-Christian illiterates with the printed word of God. Literacy as an evangelistic medium is its big reason for being. The African tour, though it seemed hurried, did allow time in most places for thorough preparation of lessons and organization of church-conducted literacy-evangelism campaigns. Lesson primers were built, and in most cases mimeographed copies prepared dur-

Life "Scoops" World Call

In the April 11 issue of *Life* Magazine, there is an excellent picture story of the recent African literacy tour of Dr. Frank C. Laubach. Several of the pictures used are almost identical and one is identical with pictures used with the article on these pages by Dr. Laubach's son. Thus WORLD CALL was "scooped" by *Life*. Especially interesting is the fact that WORLD CALL could have "scooped" *Life* inasmuch as the article was originally set up for use in March. Two circumstances dispel any possible embarrassment or regret: first, that *Life's* numerous readers have occasion to share a knowledge of Dr. Laubach's work with which WORLD CALL readers have long been familiar: second, that the beautiful picture on this month's WORLD CALL cover is by a *Life* photographer and is used by the generous permission of that magazine.

ing our visit, in a total of 63 languages, so that the churches could begin their campaigns immediately.

Sierra Leone, on the western bulge of Africa, began our tour in November and December of 1947. Pausing only a few days in the capital, Freetown, we traveled into the interior by narrow gauge railway, visiting stations of the Evangelical Brethren, Wesleyan Methodist, Christian and Missionary Alliance, and British Methodist missions. In almost every place we stayed long enough to build the first lesson book in one or more languages and to start the translation of the "Story of Jesus," the second reader for new literates.

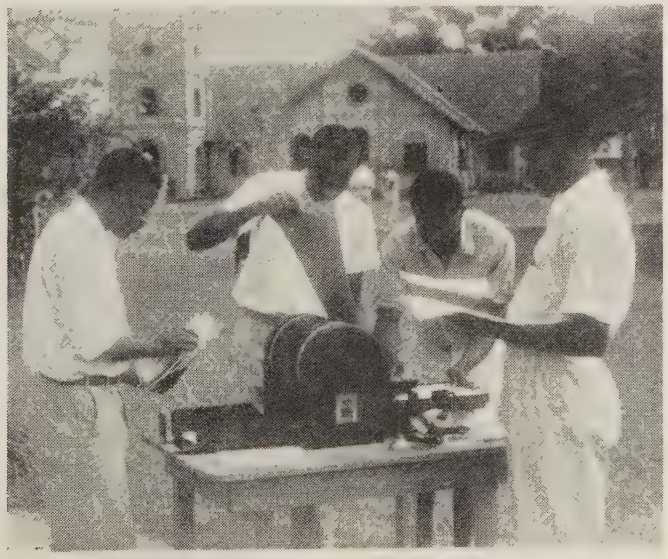
In many public and church demonstrations, using several illiterates, Dr. Laubach showed how quickly—in a matter of a few minutes—an adult man or woman could start up the ladder to literacy. The enthusiasm was contagious and overwhelming. In nearly every instance, the people volunteered 100 per cent to teach someone to read when the lessons were ready. The mission literacy campaigns, with lessons prepared in nine languages, are under the direction of the National Christian Council, and their small press is now busily printing the lessons and follow-up literature.

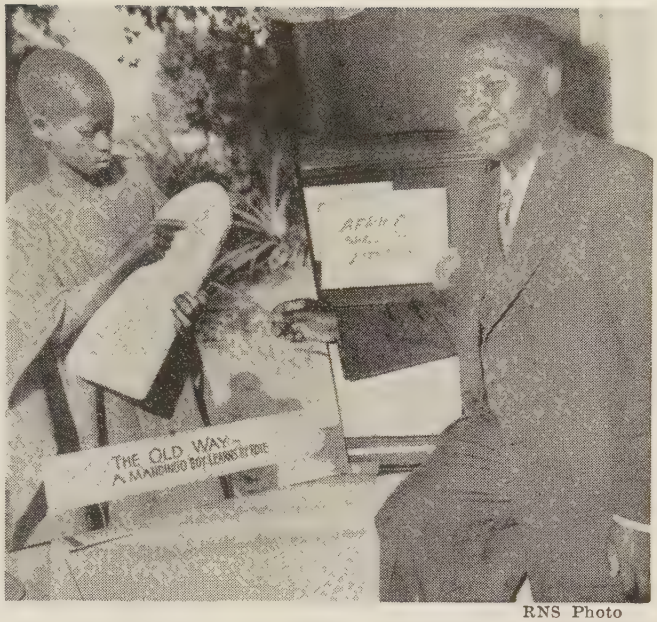
National Council Formed in Liberia

Arriving in Monravia, Liberia, on January 2, 1948, we were welcomed by a meeting of some forty missionaries representing nine of the American and Canadian Protestant missions. We spent almost the entire month in the large Methodist College of West Africa, with missionaries and nationals coming in from nine different language areas, worked simultaneously to build lessons and get mimeographed books produced in all of the nine languages. The challenge of literacy caused the missions to form a National Christian Council to carry on literacy and other joint projects.

The government of Liberia, most anxious that all of Liberia should ultimately be English speaking, saw that teaching the vernacular is the first logical step toward that goal. Under the leadership of President William V. Tubman, the government is financing printing of lessons and "Story of Jesus." Everyone there is convinced that the literacy campaigns will pave the way to a new era for Liberia, now starting her second century as the only independent republic in Africa.

With mimeograph machines, Christian teachers prepare simple literature for the new literates.





RNS Photo

At a meeting of the Congregational Christian General Council, Chief Albert J. Lithuli of Umroti, South Africa, tells of rapid progress made in wiping out illiteracy in his country by the Laubach method.

February and most of April were spent in rapid tours of Gold Coast and Nigeria. The time spent at each stop was much too short to allow proper organization of church memberships into teaching and evangelizing campaigns. However, lessons were made, in part or in whole, in sixteen languages of the two countries, and the translation of "The Story of Jesus" begun in most of them. In numerous places the missionaries bemoaned the fact we could not stay longer. In a return trip to Africa in 1950, now being contemplated, these countries, especially Nigeria with its dozens of major languages, will most likely be included in the itinerary.

In the French Cameroon

The first week of March, we visited Elat, the large Presbyterian mission in the French Cameroon, where some sixty-five missionaries had gathered for a period of religious retreat, conducted by Dr. Laubach. The strength received there fired the enthusiasm of all the missionaries and the members of the huge church to increase the spiritual life of the church by enlisting the aid of many volunteers, especially young African men and women, to carry the Christian message in preaching and teaching far beyond the present influence of the church.

Greatly refreshed by the spiritual heights at Elat, we hastened on to the Belgian Congo, where for the next two months we had enough time in each of three conferences—about three weeks each in Leopoldville, Wembo Nyama and Stanleyville—for instructing the church leaders gearing the program into evangelism.

In general, the first of the three weeks in each place

was spent developing the lessons (a total of twelve languages in the Congo), and in translation of "Story of Jesus." The second week we began teaching several dozen illiterates, and in between teaching sessions the conferences considered best stories of Christ to use in witnessing while teaching, organization of the churches, recruiting of volunteers, cooperation with the government, and similar problems.

By the end of each conference. our model literacy campaign had "graduated" several dozen illiterates, with befitting ceremony, to the second stage book, "Story of Jesus." Having heard from their teachers about him, and now able to read his life for themselves, they were well on their way to becoming new, strong church members. Thus the model literacy campaign conducted during the conferences were intended to set the pattern for numerous campaigns conducted by pastors and teachers attending the conferences when they returned to their rural churches.

We traveled through Northern and Southern Rhodesia by train, stopping off for a brief observation of the literacy work in the Copper Belt, done by the Department of Education of Northern Rhodesia. We spent a day at magnificent Victoria Falls, then went to Umtali, Southern Rhodesia, for our last mission-sponsored conference with the American Methodist Mission there. Though only a ten-day conference, we discovered a great enthusiasm among the native pastors here, as everywhere, to recruit their church members to teach and reach non-Christians. Lessons were made in the Shona language, the *lingua franca* of British and Portuguese areas of that mountainous part of east Africa.

Aided by University Scholars

June, our last month in Africa, was spent in the Union of South Africa, at the invitation of the Institute of Race Relations, a private organization associated with the missions and cooperating closely with the government. We worked in their offices at the large Wittwatersrand University in Johannesburg, building lessons in seven languages, with the aid of several language scholars in the university. Much publicity was given the forthcoming literacy campaign, and Dr. Laubach had a chance to speak and demonstrate the method to many government officials, church groups, Rotary Clubs, mining officials and public meetings. Several motor trips were made to the southern Ciskei province, the colony of Basutoland, and to Durban. The future of the African in the Union, especially now with the recent change to a strong Nationalist government, is uncertain, though there are many strong voices on behalf of the uplift of the Africans. Literacy campaigns will get strong support from many quarters.

Flying back to New York, we stopped for ten days in Lisbon, conferring with Dr. Tucker of the Anglo Alliance—which includes the American Board in Angola, Dr. Emory Ross of the Foreign Missions Conference, and Portuguese colonial officials. A set of first lessons in Portuguese was also made. In Paris we conferred with officials of the Fundamental Education Department of UNESCO regarding future closer cooperation between that body and the Committee on World Literacy.

Wanted: A Touch of Madness

(*Continued from page* 11)

justified. From his standpoint, it is your selfishness against his. The ultimate standard is the Christian gospel of love. To be sure, it is an impossible ideal, but it is, nevertheless, the ideal by which the Christian judges his own imperfections.

This ideal—plus a touch of madness—shows the Christian that his faith in the meaning of human existence has a relevance to all the problems of man's relation to man. The Chinese, I am told, have a saying that goes like this: "It's not on my body," by which they mean that they are not responsible. But the Christian, who may be just a little mad, can never say this. Indeed, the touch of madness which tells the Christian that his love for God and man involves him in all the tragedies and inhumanities of life is ultimately a kind of wisdom which confounds the "practical man's" counsels of expediency.

In 1887, Delyonov, the minister of education in Russia at that time, is reported to have said that "the children of coachmen, servants, cooks, laundresses, small shopkeepers, and such like people should not be encouraged to rise above the sphere in which they were born." In other words, what happens to people is "not on my body." One can only speculate as to where Mr. Delyonov is now, but of this we may be sure: he could have used a touch of madness.

In our own day, a good many people say of the plight of racial minorities in our democracy, "It's not on my body." But Booker T. Washington, who was no doubt affected by a touch of madness, had a good answer for this, "There is only one way," he said, "to keep a man down in the gutter, and that is to stay down with him." If we insist upon degrading other people, in the end we succeed only in dragging ourselves down to their level.

When Jesus talked about love, of non-resistance to evil, he was not talking about some passive thing. He did not mean a condition in which we just stand still and let things happen to us. Jesus had in mind something much more profound than this. He meant that only an active love, a positive concern for people, can create the conditions which will remove the evils in which we are involved. In the last analysis, only a touch of madness can make us believe that love is the ultimate power and wisdom of life. But it is this touch of madness that accounts for the deep influence of Jesus upon people.

A touch of madness has been the dynamic of Christianity since its beginning. Without it, there would have been no Christianity. The early Christians had no weapons against the power of Rome except the power of an indomitable spirit, and the fervent belief that in Jesus God had done something that had never been done before—God had sent his son, to redeem and liberate the world. Against this they believed nothing would ultimately prevail. Was this foolishness? Yes! The Christian gospel is indeed a kind of foolishness that refuses to die when it is killed, but it is a divine foolishness, a touch of madness, that may yet redeem the world.

Welcome to Cincinnati!

A WARM welcome to the 1949 convention city is being planned for delegates to the Centennial International Convention of Disciples of Christ, to be held in Cincinnati, October 25-30.

Chairmen of local committees preparing for the convention are: (front row, left to right) Mrs. Mark Anthony, Mrs. Raymond C. Storch, Mrs. Ray Pixley, Wilford H. McLain, Mrs. Samuel Freeman, Ralph R. Hampton, executive vice chairman; Myers Y. Cooper, former Governor of Ohio, general chairman; Walter McGowan, Mrs. Elmer Kiser, and Edward S. Moreland; (back row, left to right) Mark Anthony, E. Hannah, Fred Michel, C. O. Cossaboom, L. N. Coffey, Charles J. Sebastian, Glenn O. Mills, O. F. Barrett, and Frank C. Biddle.

These leaders are pastors and members of Disciple churches in the Cincinnati and Covington area. They are responsible for housing of delegates, arrangements for the assembly hall, local transportation, ushers, the lost and found booth, and countless other details necessary to conducting a successful convention.

The 1949 Centennial Convention will be the twenty-seventh International Convention of Disciples of Christ held in the city of Cincinnati. The first national convention of Disciples met there October 23-27, 1849, and continued to do so for the next nineteen consecutive years. Since that time, Cincinnati has been host to six International Conventions in 1871, 1874, 1878, 1883, 1899 and 1919.

Of Statistics and Mission Strategy

By C. M. YOCUM*

IS there anything less interesting than the study of statistics? Many people would answer "No." But a consistent study of statistics across a period of years reveals trends and is useful in determining strategy and in building programs.

When the depression in the early thirties hit it broadside, the foreign division of The United Christian Missionary Society had to make some quick decisions as to which fields could take the deepest cuts in personnel and budgets with least harm to the work. The statistical tables revealed the fact that the mission churches in Jamaica, the Philippines, and Japan were most nearly approaching complete self-support; hence both personnel and budgets were either recalled completely or reduced to a minimum.

Dr. Yocum

Reports from the fields indicated that the Belgian Congo field had been the most prolific evangelistically across the years; hence it was decided to hold the force there as near normal as possible. Even there reductions had to be made, but not at all drastically. In 1932 The United Christian Missionary Society had 63 missionaries in Congo; it now has 62. The serious problem in Congo arises out of the fact that church membership and the volume of work to be done there have almost doubled in the past ten years, demanding a staff of 105 active missionaries, almost twice the present staff. In the light of evangelistic opportunities, the Society tried hard to maintain the staff at full force and is now laying emphasis on recruitment for Congo, holding the staffs level in less prolific fields.

Other considerations than statistics have a place in determining missionary strategy. If the rate of church membership gains were the only consideration, the United Society would probably withdraw its forces from the slowly growing fields and concentrate on rapidly growing fields. But consider the case of India. The gain in church membership between 1934 and 1944 was proportionately greater in India than in Africa. Yet across a longer period that has not been true. In the late 1920's, because of decreased budgets, missionary forces in India had to be reduced from about 90 to 50 and concentrated in the Central Provinces. Now the rapid emergence of India as an independent nation, having a constituency of Christians whose influence in government and other matters is of proportions far superior to its numerical size, establishes India as a most important mission field and makes imperative the maintenance of the present missionary force and budget there.

Following the return of peace in 1945, reports from Japan and the Philippines indicated clearly the needs for missionaries to help the Christian forces reorganize. The opportunities for evangelism were exceedingly bright. Quickly a force of eleven missionaries was sent out to the Philippines, some of them on a short-time basis, that they might take immediate advantage of the opportunities. The largest force the Society ever had in the Philippines was 23 missionaries. That eleven could be sent out in the course of two years was a real accomplishment and was possible only because a quick visit to the field by the secretary in charge revealed the needs and opportunities and because there was no language barrier.

In Japan the situation was somewhat different. The needs were and are just as great, the opportunities as bright or brighter, but the language problem slows the process. The first Nisei (American by birth, but of Japanese ancestry) couple to be sent out to Japan by the Society will be commissioned in Cincinnati in October at the International Convention of the Disciples of Christ. They will go out this fall, to be followed soon by other recruits, supplementing the present staff of four.

Sometimes there is a tendency among Christian people to think of the expansion of Christianity in military terms and to talk of advance guards and mobile forces and conquest. Serious dangers are involved in any such thinking. Armies hold mobile forces which can be shifted quickly from one theatre of war to another. Except for the tremendous expense involved, a mobile military force is not difficult to maintain and move. A soldier can shoot an enemy even if he knows nothing about him but his position. To win him to Christ requires a knowledge of his language, his social standards, his religion and philosophy.

A mobile force in the Christian enterprise cannot be as quickly mobile as a military force, but the principle of mobility can and is being employed, as a study of the reports of the United Society's foreign division clearly indicates. Else why are there almost as many missionaries in Congo now as at the statistical peak of activities there and only a trifle more than half as many in India as formerly.

The division of foreign missions of The United Christian Missionary Society keeps in close contact with the fields, receives regular reports and recommendations from the missions. It acquaints itself with the information possessed by other missionary societies, compares their programs with its own; and in the light of results attained, and in the combined experience of many missions boards and societies develops its strategy and builds its program.

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*Dr. Yocum is executive secretary of the department of India and Japan and chairman of the division of foreign missions of The United Christian Missionary Society of the Disciples of Christ.

Three Lions photo

Rice fields like this one on Luzon furnish the Filipinos' "staff of life."

Missions in the New Philippines

By E. K. HIGDON*

THE Sunday *Times* (Manila) of February 20, 1949, ran a six-page supplement headlining "Golden Jubilee of Protestantism in Country Observed Today." E. Stanley Jones was announced as the main speaker in ceremonies "at a huge mass meeting at the downtown Y.M.C.A. this afternoon.

"Fifty years ago this month, the first evangelical service was held in a Manila theater. Today, nearly a million stronger than they were that day, all the evangelical churches in Manila unite in a celebration which will long be remembered in the Philippines."

In this, the fourth year since V-J Day, Protestant Christianity is more vital in the new republic than at any other time in the history of the islands. Statistics give some indication of this vitality:

Year	*Churches*	*Members*
1903	45	4,000
1918	594	125,000
1928	951	131,000
1948	1,237	594,000†

(†Nearly a half million others give Protestantism as their religious preference.)

*Dr. Higdon is the executive secretary of the department of the Philippines of The United Christian Missionary Society.

But the attitudes and morale of the majority of the evangelical Christians are far more significant than their numbers. The war tested all Filipinos. One small

Main building and dormitory of Union Theological Seminary in Manila.

group of Protestants surrendered their faith; but the much larger group validated theirs. They endured the beatings of war and the sufferings of postwar days with a faith triumphant. They were hungry and homeless, they were sick and sad, they had lost their personal possessions and tens of thousands of their friends and relatives—but they had found God.

Stable Political Situation

Now they are citizens of a new republic and they enjoy the blessings of a political situation more stable and normal than that of any of their neighbors: China, Japan, Indonesia, Thailand, India.

Furthermore, the new government is sound financially, due in part to the millions of dollars provided by the United States for war damages, and in part to thrift and hard work. In spite of high prices—rice, the chief food, still sells at approximately five times the prewar level—the lot of the average Filipino is slightly better than it was before the war.

Increased Interest in Education

There is a general religious awakening. There is a demand for education that outstrips anything in that field previously known in the archipelago. Since 1941 there has been an increase of nearly 50 per cent in the number of private schools at the secondary and junior and senior college levels. This increase has been made largely since the close of the war. An Association of Christian Schools and Colleges organized in 1947 now has 52 member institutions, 16 of which are offering work above high school graduation. Other schools also under Protestant auspices do not yet have membership in the Association.

Disciples of Christ lost heavily in property, personal possessions and personnel during the war. But thanks to Crusade funds on hand and in prospect, many chapels have already been reconstructed, new places of worship have been built, vacation cottages for the missionaries have been provided, and congregations have been encouraged by financial aid to purchase iron roofing or cement for their buildings.

Postwar Relief Measures

Relief consisting of funds, medicines, and materials has been distributed to hundreds of Disciple families and thus a measure of health and some personal possessions have been restored. A Mennonite Relief Unit (14 persons at its peak strength and six or more even now) has lifted morale through teaching, healing and distribution of tons of clothing and other supplies among Disciples.

Special funds purchased a war surplus ambulance which first served as a truck to transport used books and relief materials and later, when a Crusade gift paid for the equipment, as an audio-visual mobile unit. In six months last year 25,000 persons saw religious pictures, heard Christian music and listened to sermons and addresses through these facilities. Scores accepted Christ and were baptized.

Membership Gain Over 22 Per Cent

The services of an evangelistic team are in constant demand. In 1948, 1200 new members were added by baptism, an increase in the total membership of 22 per cent over the beginning of the year. No other mission field had nearly so large a percentage of increase.

Two examples of the religious awakening come from Apayao, a mountain area where no missionary has ever

Three Lions photo

These young men are sorting hemp in a workshop in Manila. Manila hemp is called "abaca" and is an important export.

lived until this year. Last December reports showed that Graciano Confirma baptized nearly 200 in Bayag in 1948, built a chapel and Sunday school edifice in his own pastorate and took the initiative in getting five other chapels constructed in other villages. Mr. Ibarra, the pastor in Kabugao, baptized 75 in six months and the regular attendance in his congregation increased from five or six to more than a hundred.

A prewar missionary staff of one couple in the Philippines has been increased to eleven persons, by far the highest percentage of increase in any of the ten mission fields of the Disciples of Christ. Filipino leaders, both lay and ministerial, are being trained in Northern Christian College (junior grade) in Laoag, The Christian Training School in Vigan (for lay-workers), and The Union Theological Seminary of the Philippines in Manila. In the seminary, where graduate work leads to a B.D. degree, the Disciples had six students in the 1948-49 school year and scholarship aid has been voted for nine for the year opening in July. The Christian Training School completed a six-month term for lay workers on December 14, 1948, and had a recognition service for nine students who received diplomas.

Churches Attain Self-support

Practically every lowland congregation in northern Luzon and several in the Manila area have again become self-supporting. Thirty-two in the north received no grants-in-aid from The United Christian Missionary Society in 1948 for local expenses, including salaries. In fact some of those congregations contributed to the support of "home missions" in the mountain districts. This expansion of Christian service to Abra (90,000 population, 13,000 farms, and 38 municipalities) and to Apayao (18,000 population, only 8 elementary and 40 village schools and one high school which was opened by our mission only last year), is a significant post-war development.

When the Christian missions accepted responsibility for work in northern Luzon in 1902 or 1903, their territory included Ilocos Sur and Ilocos Norte along the west coast, and the provinces of Abra and Apayao in the mountains to the east. The lowland churches have become well established during these years. But the Apayao and Abra areas have received very little sustained missionary attention.

Ten-year Program Projected

However, in spite of limited Filipino personnel and inadequate supervision, the results of the work during the last forty-five years have been encouraging, and during the past twelve months truly amazing. A comprehensive, integrated ten-year program has been projected for these provinces.

Disciples of Christ in the Philippines have continued to cooperate with other Christians in The American Bible Society, Union Theological Seminary, Union High School of Manila and the Philippines Federation of Christian Churches. Rural programs, religious education, various types of evangelism, literature production and journalism and other phases of the Christian approach to the nation are undertaken jointly by the Federation. The Disciples have four persons on the staff—one part-time and two full-time missionaries and a Filipino who is director of the Christian education department.

Many Filipino Christians paid for their faith with their lives during the war. The blood of the martyrs has once again become the seed of the church. It would be possible for Filipino Disciples of Christ now to look back with satisfaction on a record of almost a half century, but their faces are turned eagerly to the future and the challenge it offers.

A high school ball game in the yard of the Kabugao municipal building.

Pastor Iborra baptizing in the Apayao River in Kabugao. He has baptized 75 in six months.

Vacation cottage at Baguio for missionaries. Half of a quonset frame was used, but replanned with straight walls and a fireplace. The man is J. R. Chatfield.

Social Trends Abroad

By JAMES A. CRAIN

Dr. Crain, executive secretary of the department of social welfare of The United Christian Missionary Society, is spending several months in Europe. While he is there, this page will take the place of his regular "Social Trends" column.

WIGAN, ENGLAND, APRIL, 1949.—These lines are being written in the alcove of a pleasant sitting room looking out across a green Lancashire valley which stretches to the hills in the distance. Mr. and Mrs. John Birchall, whose hospitality I am enjoying for a few days, are members of the Wigan Church of Christ. They attended the International and World Conventions at Buffalo and are very active in the work of British churches.

The "Queen Mary" docked at Southampton on March 22, and I have been on the go ever since, visiting Churches of Christ (British Disciples of Christ) in London, Birmingham, Leicester, and Wigan, speaking in a number of these churches and meeting many of the members. From Wigan I shall return to Liverpool for a week-end as the guest of Samuel Mason, organizer (secretary) of the Social Questions Committee of the British churches. From there I shall go to Edinburgh for Easter Sunday with the churches in that area, leaving that night for London on my way to Geneva, Switzerland.

The time of my arrival was not opportune for a meeting of the churches of London, which are widely scattered. Transportation is difficult; cars are relatively few and gasoline ("petrol" here in England) is hard to get. I met several of the ministers and experienced the generous hospitality of Mr. and Mrs. A. W. Scott, who treasure memories of the visits of Dr. and Mrs. Gaines M. Cook, Mrs. James D. Wyker, Russell Fuller and other American Disciple leaders.

Overdale College Visited

At Birmingham I was the guest of Will Bland and his daughter Lillian in their lovely home, and spoke in the Moseley Road and Spark Hill churches, addressing also a district meeting at Spark Hill. It was a treat to visit Overdale College at Birmingham, though it is now Easter vacation time in Britain and the school is closed for a month. Dr. Robinson, the principal, was in Edinburgh at the time of my visit to the school, but Mr. and Mrs. James Gray proved gracious hosts. Mr. Gray is warden of the college.

A pleasant interlude at Birmingham that brought a touch of home was tea (really an American supper) with Mr. and Mrs. Earl Stuckenbruck, formerly of the School of Religion of Butler University, who plan to go to Basle, Switzerland, after Easter to open a training institute for young preachers under the auspices of the European Evangelistic Society.

Going to Leicester on April 1, I was privileged to speak to the churches in the near-by communities of South Wigston and Hinckley, at the morning service at Melbourne Road and the evening service at Evington Road, Leicester, and at a tea for the young people at the Bodnant Lane church in the afternoon. Samuel Mason arranged a called meeting of the church in Wigan last night.

British Disciples' "Grand Old Man"

At Leicester I was the guest of John Wycliffe Black, the "grand old man" of the British Churches of Christ. Now in his eighty-sixth year, Mr. Black maintains a keen interest in the work of Disciples of Christ around the world. To be a guest in his home is an unforgettable experience in Christian hospitality, which his guest book shows many Americans to have shared. To know Mr. Black in his home is to discover beneath his aggressiveness and seeming dogmatism a spirit of genuine brotherliness and kindliness and a lovable personality. Since the death of Mrs. Black, he has sold his large home and now lives in a smaller, though still commodious, house in Holmfield Road, near the Bodnant Lane mission where he now maintains his church membership.

To an American observer, the British Churches of Christ appear to have more vigor than their numbers would suggest. This is somewhat difficult to understand in view of the rather serious loss in membership of recent years. Also, the laymen take a greater part in the conduct of church affairs than the laymen in American Disciple churches. The church secretary, invariably a layman, is the real executive of the church. Since few churches have pastors, the elders serve as lay preachers. One presides at the service, another reads the Old Testament Scripture lesson, another the New, and still another conducts "the prayers of the church." The communion service is a bit more formal than that of American churches of Disciples of Christ, using the common cup.

Disciple Influence Exceeds Numbers

From what I have observed I should say that the British churches place considerably more emphasis upon the doctrinal basis of unity than American churches do. They appear to have an influence upon the total British church life far in excess of their numbers. Such laymen as J. W. Black, former Justice of the Peace and member of Parliament, Fred and Archie Carmichael, nationally prominent businessmen of Leicester, educators like Principal Robinson, James Gray, W. B. Ainsworth (retired) and Thomas F. Harley, registrar of Edinburgh University, command wide influence in the religious life of the nation and in the British Council of Free Churches.

In this land where industrial cities have suffered terribly from bomb damage, where immense efforts are being put forth to restore the national economy and where everything from food to steel is in short supply, one encounters on every hand a remarkable fortitude, courage, courtesy and hospitality.

A New Era Can Begin

Crusade Sunday, June 19, a Day of Achievement and Larger Vision

By ARCHIE MACKEY

Archie Mackey is Director of Field Activities for the Crusade for a Christian World.

THE close of the missionary year on June 30, 1949, is also the close of the second year of the most intensive and far-reaching program the Disciples of Christ have ever fostered, the Crusade for a Christian World. But the trend of our times and the faith of Christians have taken the emphasis from the *close* of the period to put it upon the *beginning* of a new era.

Mr. Mackey

The difficult road already traveled is marked for posterity by what has been accomplished. Resurgence of Christian life has lifted many to new heights of Christian experience. Thousands have been added to the church; Sunday school membership has increased; new churches have been organized; Christian stewards have been trained; hundreds of young people have been recruited for full-time Christian service. A new emphasis has been placed upon church-related colleges; there is a new impact upon missions; homes have been reached with Christian training. The $14,000,000 Crusade financial program is largely responsible for meeting these challenges.

BECAUSE of what has been accomplished and what is yet to be done, Crusade Sunday, June 19, 1949, is the beginning of a new era for the Disciples of Christ. But, if beginnings thrill us, how much more thrilling are achieved goals?

Crusade Sunday will be a day of acclaim and vindication; it could be a day of derision and impeachment. The objectives of the Crusade answer the call of God to our day and generation. The effort to enrich the total life of the church is a partial answer. Realization of this effort is the total answer.

The Crusade is nothing more nor less than a frank remembrance and a challenge to the church to do what it should have been doing all the time.

In the face of grim uncertainties men grow sullen, panicky and pessimistic. This is the tone of secularism. Faith and confidence in Jesus Christ can defeat sullenness, panic and pessimism. This is the tone of Crusading. Churches are moving forward in faith and confidence as they crusade for a Christian world.

Since today's quest is the beginning of tomorrow's conquest, victory in 1950 depends on what is projected in 1949. Two-thirds of the program activity goals should now be realized. Two-thirds of the financial goals should be raised, remitted and at work by June 30, 1949. With careful planning and sacrificial effort, these goals will be accomplished and the Crusade achieved by June 30, 1950.

There is strength in the realization that we are working together. The knowledge that churches across the land are mustering their forces for "the greatest year" will make it possible for others to overcome complacency and join the marching ranks of progress.

PAUL was strong because he kept his eyes and heart on life's objectives. He did not consider that he had already attained his goal, but forgetting what was behind, he pressed on toward the goal for the prize of the upward call of God in Christ Jesus. He ran with patience the race that was set before him.

The Disciples of Christ are in a race, too. Shall good or evil prevail, survival or suicide, courage or cowardice? We are crusading for a Christian world. Let us run with patience the race that is set before us.

Churches, both large and small, rural and urban, will observe Crusade Sunday, June 19. Crusaders by the thousands will take their places in the churches, all with the same optimism and emphasis, and the world will know that they intend to complete their Crusade for a Christian World.

Pre-Convention Registration Sunday June 12, 1949

SUNDAY, June 12, has been designated as *Simultaneous Pre-Convention Registration Day* for the Centennial Convention of the Disciples of Christ to be held in Cincinnati October 25-30. Every church is urged to appoint a publicity and pre-registration committee and to plan to register on June 12 all persons who will attend the International Convention (or those who wish to receive the book containing the convention program and annual reports). Advance registration fee is $3.00. After October 23 the cost will be $3.50.

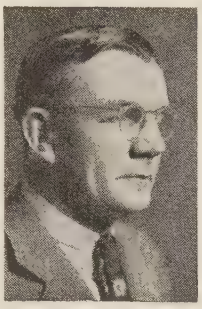
It is the hope of the convention officers that the local committees will use their own initiative in learning the facts about the convention features and will pass the information on to the church members in some attractive manner.

Registration forms and information may be obtained by writing to the International Convention of Disciples of Christ, 516-17 K of P Building, Indianapolis 4, Indiana.

Christian Prospects in China

By M. SEARLE BATES

China in wartime is not new to Dr. Bates. He saw the stormy revolution of 1927 and was in Nanking when the Japanese took the city in 1937. In 1938 he exposed the heavy traffic in opium prevailing in Nanking under Japanese military control. Dr. Bates is vice president of Nanking University and author of the recently published RELIGIOUS LIBERTY, AN INQUIRY.



Dr. Bates

RECENT decades saw various political and general disasters in China which made the daily lives of Christians more difficult and brought material problems to Christian organizations; but for the most part these disturbances did not seriously hurt the spiritual centers of Christian effort. This time it is different.

The century-long service of Christian schools and hospitals is endangered, along with other work of social import. There is justified anxiety about the future of Christian publishing. Hundreds of pastors have been driven out of full-time Christian service by anti-religious pressures, sometimes to the degree of being denied food unless they changed to a "productive" occupation. Tax resources are used by public authorities to conduct large-scale education and propaganda which is thoroughly and insistently anti-religious. In considerable areas Christian organizations and missionaries of various nationalities have been forcibly cut off from support by gifts from abroad. Missionaries have frequently been driven from their work. Broad campaigns denounce everything with American or western relationships as acting for capitalist imperialism against the liberating revolution.

An All-Inclusive System

The advancing Communist system is totalitarian, aimed at organizing the whole of life into one pattern under one direction, and recognizing no principle of liberty for any other view or any other standard than its own. A private body—a church, a trade union, or a farmers' cooperative—has no "right" to exist; and if for reasons of expediency it is temporarily tolerated, it is under police supervision and watchful suspicion of "counter-revolutionary plots" ("fascist," "reactionary," "feudal," "capitalist," for rhetorical variety), which are attributed to all who do not belong to the party or demonstrate sympathetic obedience. Initiative and independence are dangers to be crushed, especially if they show some little activity in society or power of organization.

The Communist is mentally much like the Puritan stalwart—confident that his convictions are cosmic right, that his organization is *the* truth and *the* way, that dissent is an intolerable evil demanding its own removal for the good of mankind. (A docile drunkard or a cautious unbeliever might be able to survive in the tense years of the Massachusetts Bay Colony, but not people who spoke and acted upon other ideas of truth —Roger Williams or the Quakers.)

That is not the whole story. Chinese Communists, like the Russians, claim that they are the apostles of freedom heralding the freest society the world has ever known—because they wipe out and forever exclude the capitalists and the landlords, who by definition are oppression incarnate. They proclaim freedom of religion, along with freedom to deny and to attack religion. Really, the principle is freedom *from* religion, with some concession to world opinion or to the stiffening of religion under direct assault.

In present fact, most churches in Communist China are able to continue their worship, though their activities are often restricted. At least in areas taken over recently, most of the Christian schools and hospitals are proceeding, though precariously and with unwelcome orders laid upon them. Much the same can be said at the moment for missionaries. In rough generalization, the last year has seen less severity in newly occupied areas than did either of the previous two years; but the moods of this spring are not steadily mild.

Restraint During Conciliation

No one can reasonably guess to what degree, or for how long a time, the Communists may restrain and modify the Lenin-Stalin ideas in order to conciliate the vast bulk of loosely linked Chinese villages and towns in order to adapt the Russian experience to Chinese social facts. But the direction and politico-military method of the Communists are aimed toward the consolidation of mass power under concentrated authority. The aspects of welfare, even of intended welfare, are less certain—to eyes not communist.

As yet, the larger half of China has not been joined to the regions which the Communists are bustling to organize. We do not know in what hour or month, in what form of surrender or coalition the Communist triumph will be completed. But Communist shells have crossed the Yangtze, raising the pitch of "peace negotiations" which scarcely muffle the victors' dictation of terms to the hapless representatives of the dying regime.

"The Drastic Alternative"

Anti-Communist leaders have completely demonstrated their inability to hold the confidence of their own people or their own troops. They have failed to summon adequate intelligence, vision, and public spirit even to confront the terrific problems of these later war and postwar years. Now, in swift disintegration, they can neither save themselves nor provide

the minimum of Chinese enterprise essential to any plan for effective aid from outside.

The Kuomintang's monopoly of civic life has not permitted the growth of any liberal alternative; so only the drastic alternative is open—communism. Twelve years of war and the rush of a third disastrous inflation have reduced almost all Chinese thought to two dominating ideas inseparably linked: (1) acceptance of anything that promises action against poverty; (2) immediate peace. Both mean communism, despite much dislike and even fear of its procedures.

. It is obvious that China herself will not presently organize resistance to communism; and any foreign effort to develop such resistance would become a large-scale intervention of dangerous character and dubious prospects.

Christianity Under Communism

Unless we have completely failed to sense the air we breathe, Christian work in China must be carried forward under Communist control of the entire nation —allowing a little more time for the completion of current processes. The quality of that control is still in flux, though the known ingredients are ominous. Christian leaders are trying to strengthen inner faith and purpose and at the same time to increase flexibility of method.

Institutional and social service programs will not be abandoned casually. But if they are taken over, whether crudely or subtly, by irresistible power, many Christians will try in personal contacts to continue Christian witness and to create new forms of witness in the teaching, medical, and social workers' professions.

Extra effort is being put into lay-training and Christian home programs, both for their inherent values and for their enhancement as substitutes for threatened pastoral services and school-type religious instruction. Many groups are making sure that their members are well supplied with Bibles, hymn books, and religious education materials, against a day when it may not be easy to secure new stock. Responsible workers are trying to prepare for a time when they may be cut off from financial and personal communication with related Christians abroad. Under pressure and in tides of mass propaganda, poorly grounded Christians may be expected to wobble; while others have already shown a deepening of spirit and a gain in courage as difficulties multiply.

Elements of Hope

Meanwhile, some find hope in the Chinese traditions of reason, moderation, and personal adjustment. Certain Christians have accepted one aspect or another of the Communist viewpoint on China and are on friendly terms with Communist personnel, while some have entered "the Party." Others expect that China's need for machinery and for oil, and the advantage to international communism of another seat among the Big Five, will lead the Chinese Communists to some regard for civil rights and for foreign opinion. Not a few, stimulated alike by leftist and rightist propaganda on such lines, look forward to a third world war which would throw China out of the present track.

Important as some of these considerations are, they shrink before the need to trust in God as Lord of individual and of social life. We require faith not only for our own souls' necessity, but for the lifting of mankind toward its possibilities in the kingdom. We must have confidence that communism will refine its nature toward that of the heavenly community, or that it will pass like the empires which, in default of something better, served for an interval, but lacked the righteousness, the love, which alone could make them endure in God's world.

Meanwhile, what Christians do and fail to do within a Communist society has significance for many a life, and perhaps more meaning than we know for the future of that society.

Communism claims it will give these war-impoverished Chinese immediate peace and action against poverty.

RNS Photos

Photo from European

"It is not the will of yo that one of these lit

JESUS blessed and healed the children as he walke the roads of Galilee and Judea, and as he talke with those who were to do "greater things." Whe the disciples, who knew Christ best but understoo him only a little, sought to relieve him by sending th children away, he said, "Of such is the kingdom o God."

Do we still fail to understand his words? Do w see only the children around us and in smugness blin ourselves to those in other lands who need the lov and care we extend to our own?

Hospitals, medical skill and knowledge are availabl to heal the smallest or the greatest menace to the phy sical well-being of *our* children. Schools and college are provided to teach the wisdom of the past and o the present to *our* children. Churches, church schools

June 5, 1949, i

The children of China, Japan and Latin America have a common need for love and a kno

Father who is in heaven
nes should perish."

ation Bible schools, and a network of summer camps organized to train *our* children in Christian living. this the end of our responsibility, or shall we seek do the "greater things"?

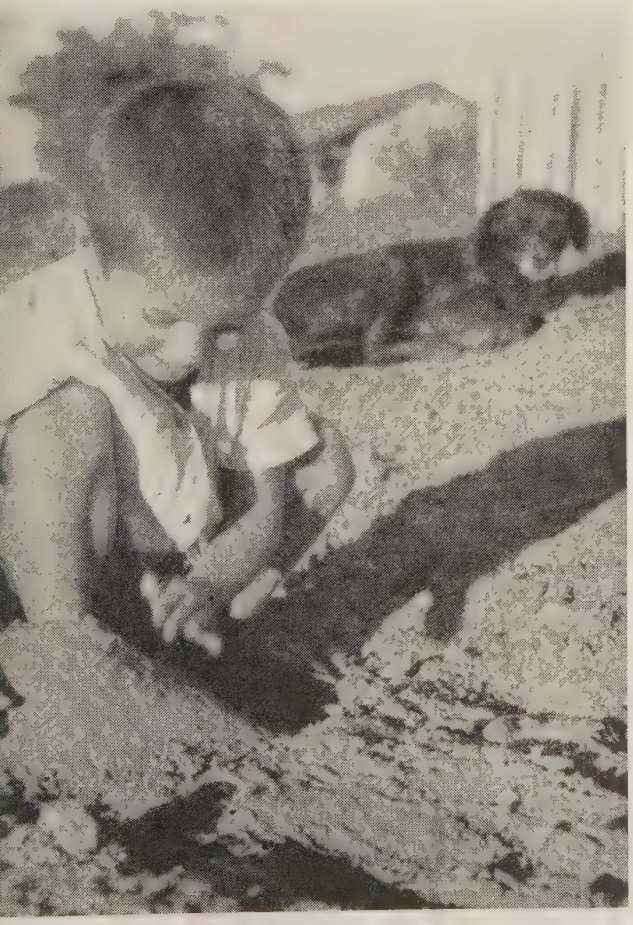
Traditionally, Children's Day has been given over by sciples of Christ to prayerful thought of the responsi-ity for children everywhere; to earnest consideration their universal need for love and care, food and thing, and the knowledge through Christ of a lov-Father; to giving that others may render the service t is the will of our Father.

Children's Day is a day for walking with Christ ng the highways of the earth loving, as he did, the ldren who clamor for some of life's blessings. It is a for giving from our storehouse that they shall not ish.

ildren's Day

f God through a living Christ.

Photo by Allin Sharp



The Origin of Children's Day

THE story of Children's Day in the churches of the Disciples of Christ begins with a prayer by Dr. J. H. Garrison, then editor of *The Christian Evangelist.* He was concerned about sending missionaries to China, India, Mexico, Japan and the then unknown areas of Africa.

As Dr. Garrison prayed about the problem one night, three children in his home, his two sons and a niece, heard his plea that Disciples of Christ might be moved to give of their means to send missionaries to these foreign fields. At once they took from their banks their small savings and presented their gift, a total of $1.13, saying, "Here is all the money we have. We want it to go for the people who have never heard of Jesus."

At the International Convention of Disciples of Christ in October that year, 1880, Dr. Garrison told this story and showed the gift. Men and women in the convention were so fired by his address that at once plans were made to observe one day each year as Children's Day in the Sunday schools for the purpose of taking an offering for foreign missions.

The first Children's Day was observed in 1881 with an offering of $750.00. Through the years the day has grown to have a vital place in the church life of the Disciples of Christ and in the support of Disciple world missionary work.

WORLD CALL

Crusade Progress

A Brotherhood on the March

TWO-thirds of the three-year Crusade period has passed. One-third remains. It is encouraging to know that some churches have remitted their entire financial goals more than a year ahead of the Crusade closing date, June 30, 1950. One hundred and fifty-nine churches have either paid in full or are ahead of schedule. The testimonies of four leaders of these churches are offered on this page.

They Witness
To Crusade Progress
In Their Churches

Murray Taylor, Minister
Taylor Memorial, Memphis, Tenn.

"Well, we were adding some new rooms to our present building and naturally that called for more coin of the realm. Some of us had to dig a little deeper into our pockets. Ours is a small and comparatively young church. We can't make large gifts but we do try to have an humble part in as many good things as possible."

Jesse J. Henderson, Correspondent
Galilee, Wytheville, Virginia

"Our financial goal is ahead of schedule through free-will offerings placed in a collection basket each Sunday after Bible school. This plan has been very successful; and regardless of being six months late in starting, we hope to have our goal paid in full by the end of the year."

Huell Warren, Minister
First Church, Bethany, Missouri

"The financial goal in A Crusade for a Christian World was pretty well guaranteed when we made it a regular item of the budget of the church. I simply presented the matter as an obligation of all of the members and should be so borne, and to this end it logically should become an item of the current budget for each year, a standing item until the Crusade period is completed—this is the story."

Jesse M. Kauffman, Minister
Weston, Missouri

"We did nothing spectacular or exciting in getting ahead on our Crusade goal. First of all, we tried to sell the project to the people by special men's meetings and by explanations from the pulpit. Ralph Allen, Crusade representative in Missouri, spoke at one of the men's meetings, after which the men freely discussed the Crusade, and the goal set for this church. The men accepted the goal but with a great deal of doubt as to raising it. But this year, at the official board meeting, just before the Week of Compassion, it was voted to make a special effort to raise the balance of the goal. It has gone over nicely. Everybody is happy and no one lost out on a meal by giving."

Evangelism, Then Stewardship

An early issue of "The Christian Crusader" carried the story of visitation evangelism in the Douglass Boulevard Christian Church, Louisville, Kentucky. A graphic presentation of the steps taken by this church was used for the purpose of announcing a brotherhood wide series of laboratory visitation campaigns. The Douglass Boulevard effort resulted in 54 additions to the church on membership Sunday with a subsequent regular growth in membership.

It is misleading to assume that a successful evangelistic effort will assure the achievement of a financial goal in a church. There is no doubt that the addition of a large number of new members will greatly increase the stewardship conscience of the church. The dedication of these new lives to Christ will add to the world witness of the church by reason of their gift. Then, too, there is the added potentiality through the rededication of the lives of older members.

Under the leadership of the same minister, Thomas M. Giltner, who led the membership in evangelism, this church is using long established procedures in stewardship and keeping ahead of schedule on Crusade financial goals. The achievement of evangelistic, financial and other Crusade goals in this church did not come by accident but by prayer and planning.

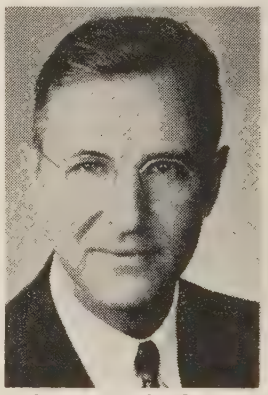
Crusade Sunday
June 19, 1949

Crusade Sunday, June 19, 1949, will be observed by the local churches as an inventory day. Pastors will review the achievements of their churches during two years in evangelism, Christian education, stewardship, and giving to A Crusade for a Christian World.

They will also chart the course for completing their goals in these areas during the third and last year just being entered.

Missionary on Furlough
To Help Crusade

Crusade progress has received a distinct contribution through the recent addition of Dr. George Earle Owen to the administrative staff. He has served as a missionary under The United Christian Missionary Society for several years, being stationed in Buenos Aires, Argentina, as a member of the faculty of Union Theological Seminary. While on furlough he and Mrs. Owen are making their home in Miami, Florida.


George Earle Owen

Before going to Miami, Dr. Owen, as a representative of the River Plate, attended the World Assembly of the World Council of Churches in Amsterdam last August. He also visited in a number of the European countries, including Switzerland where he saw the headquarters of the World Council.

It is through the cooperation of the United Society that he is being lent to the Crusade during this rest period. The willingness of our missionaries to give their furloughs to arduous field work is a mark of their devotion. He will visit conventions and churches in the interest of the Crusade.

$512,070.54

The Disciples of Christ made their sixth annual Week of Compassion offering.

As of May 5, 1949, $512,070.54 has been received from the churches of the brotherhood in the sixth annual Week of Compassion offering. Since offerings are received until June 30, it seems certain that, as in former years, considerably more than $500,000 will be received.

Disciples of Christ have joined other religious groups in using Church World Service as a channel through which to carry out the program of relief and reconstruction in war devastated countries overseas.

These offerings are credited on the total financial Crusade goal of the local churches.

The Peter Ainslie Memorial Lecture

By BASIL HOLT*

Peter Ainslie

THE Union of South Africa, which has made striking progress in material concerns, lags sadly behind Europe and America in its interest in many spiritual enterprises, especially in ecumenism and the concept of a world church. Various denominations, notably the Dutch Reformed, Anglican and Methodist, have made large contributions in evangelism, education and social welfare. But the idea of church reunion has been treated with indifference, scouted and in some quarters even derided.

The establishment of the "Peter Ainslie Memorial Lecture" under the auspices of the Department of Divinity of Rhodes University, Grahamstown, in the Cape Province, is, therefore, an epoch-making event in religious circles in this land.

The lectureship is sponsored by our own Association for the Promotion of Christian Unity and The United Christian Missionary Society. The Committee in charge of it consists of the Master of Rhodes University, the head of the Department of Divinity, the representative of the Disciples of Christ (the present writer), the secretary of the Christian Council of South Africa, Dr. Alexander Kerr (founder and first principal of Fort Hare Native Training College), and the Bishop of Grahamstown.

These men met recently in the Council Chamber of Rhodes University and drew up a constitution. The purpose of the lectureship is stated as follows:—

Its purpose shall be the promotion of Christian unity and understanding of the ecumenical church. It shall be proper, however, to discuss other topics, such as Christian missions, the impact of the churches on social and political life, or other similar themes, provided these are related to the main subject of the lecture, and that it maintains the desirability of Christian unity in order to secure the maximum effectiveness of the church's witness.

The Peter Ainslie Lecture is to be given annually and will be published. The lecturer for this year is the Most Reverend Geoffrey H. Clayton, Archbishop of Capetown. It means much that the series of lectures is to be inaugurated by the principal ecclesiastic of the country, who is the Metropolitan of the Church of the Province of South Africa, the South African branch of the great Anglican communion. The Archbishop is a scholar of distinction, a graduate of the University of Cambridge in England.

The idea of the lectureship was inspired by the Hoover Lectureship in the Disciples Divinity House in the University of Chicago. It is thus the second of its kind among Disciples of Christ. It should prove a worthy memorial of the life and work of Dr. Ainslie. A copy of the Life of Peter Ainslie by Dr. Idleman has been sent to the Archbishop, who feels that the first lecture should take cognizance of the man for whom it is named.

The date of the lecture, which had been fixed for July, has been moved to October 12. At least four major communions are represented on its committee.

*Representative of The United Christian Missionary Society in the Union of South Africa.

Study Tour of Palestine

THE American Christian Palestine Committee bade "bon voyage" on April 19 to a delegation of eleven who are embarking on a study tour of Palestine. The group includes Karl Baehr, executive secretary of the Committee; Stanley W. Church, Mayor of New Rochelle, N. Y.; Marshall N. Dana, editor of the Oregon *Journal*, Portland, with Mrs. Dana; Mrs. Louise S. Freese, feature writer of the Sioux City *Journal-Tribune;* George E. Holt, Circuit Judge for the Eleventh Judicial Circuit of Florida; Spencer D. Irwin, associate editor of the Cleveland *Plain Dealer;* Thomas Clark Pollock, Dean of the Washington Square College of Arts and Sciences of New York University, with Mrs. Pollock; Reuben K. Youngdahl, pastor of the Mount Olivet Lutheran Church, Minneapolis, Minn.; W. W. Edel, president of Dickinson College, Carlisle, Pa.; Harvey W. Hollis, executive secretary of the Albany Council of Churches; and John Paul Jones, minister of the Union Church of Bay Ridge, Brooklyn, N. Y.

At a luncheon in New York, Dr. Carl Hermann Voss expressed the good wishes and congratulations of the American Christian Palestine Committee, of which he is chairman. Dr. Voss said in part:

"To you, as American Christians, there has come the singular opportunity of witnessing the thrilling drama of Israel today. We anticipate the report you will bring on your return in late May or early June. We want to share your experiences and learn more of this miracle of Zion reborn in the twentieth century.

"Not only do you have a singular opportunity, but you also have a unique responsibility, a responsibility of returning with new, factually correct information. You are going with open minds and sensitive spirits, with no pre-conceived notions or pre-established conclusions. We ask you to return with only one requirement fulfilled: come with facts and established truths so that misinformation and untruths about Israel may be dispelled. Too often is Israel inaccurately and inadequately interpreted. Too many times is Israel unjustly accused of wrongdoing and unfairly described to the general public. By your reports you can right and balance."

Dr. Voss, in commenting further, said: "Christians should be grateful, I think you will agree with me before you set out on this journal to Israel, that the new Jewish state is established; Christians should feel a gratitude that stems from three facts:

"The Holy Land is being redeemed today. The charm and beauty, the grace and loveliness, which once characterized that sacred spot, are being restored; above all else, the Holy Places are carefully guarded, far better than under Moslem hegemony and under the regime of our vaunted ancestors, the pillaging Christian crusaders.

"Israel is a democratic leaven in the midst of a feudal and often proto-fascist Middle East. Here is a democratic ferment, certainly the best bulwark against violent reaction on both Right and Left. Israel can be said to be the West's best dike against the spread of communism, for communism thrives on the soil of ignorance, disease, and poverty. Israel conquers all three and does so in the great democratic tradition of the West.

"By helping the new Israel, by encouraging its growth and interpreting it correctly to the public, Christians can take part in an enterprise which is truthfully an act of atonement, an atonement for the persecution of Jews by Christians through the centuries. Here is a creative task to which all Christians should give their attention."

Facing This Hour in Central India

By NEVA NICHOLSON*

God of grace and God of glory . . . Grant us wisdom . . . Grant us courage for the facing of this hour . . . for the living of these days . . . serving Thee whom we adore.

Jubbulpore Church

THE beautiful phrases of Fosdick's hymn sounded a prayerful challenge again and again during the annual convention of the India Mission of Disciples of Christ which met in Jubbulpore, February 22-25, 1949, with Mrs. R. E. Rice as chairman, and Miss Wilhelmina Macdougall, secretary.

Mrs. Rice gave the opening address, reviewing present conditions around the world—despair and development, problems and promise, suffering and service. Her key message was: "We must not be discouraged for God rules the world. He has the final word and our faith is in him." She shared with us her own encouragement upon seeing the wonderfully fine spirit with which most of India's outstanding political leaders are meeting their stupendous problems, and quoted part of a Christmas broadcast by the Governor-General of India, Mr. C. Rajagopalachari, who referred to Christmas as "this great day dedicated to love and hope" and said, "Christ is loved and revered by all people in India whatever their ceremonial form of worship may be. The pious are one brotherhood, whatever form of faith they follow."

Rajah B. Manikam

It was great good fortune to have as guest speaker, Dr. R. B. Manikam, secretary of the National Christian Council of India, Burma and Ceylon. He gave three inspiring addresses.

Inspiration in Devotions

Silent meditations for each morning had been prepared by Miss Marilynne Hill.

Devotionals led by Dr. L. K. Shah, K. B. Hall, Miss Anna B. Cowdrey, and Miss Myrtle Furman, together with the varied musical selections which interspersed all the programs, added their beauty and inspiration.

"Facing This Hour in Education," by Miss Vida Elliott, presented India eager to learn as never before, searching for a new curriculum that shall be Indian, a common language that shall not be a foreign tongue, and a plan of compulsory education that shall be practicable. Industrial, social and adult education as well as physical and health education are being stressed by the government, but there has been considerable insistence that there shall be no religious education in state-supported schools though at the same time some perplexity is evident in this regard. Miss Elliott said, "We must face the future with patience and honesty, without fear, but with calmness and optimism. India will have her dreams and will act upon them in time. Let us have faith in the leaders of India. They have faith in us."

Making People Well

Dr. Bonham, introducing the medical work, said: "God pervades the world. Jesus is making people well! We cannot always say *how* God through Jesus does heal folk; but Jesus is at work through people making people well." Rapid sentence sketches of medical work followed—a mere "skeleton report."

At *Bilaspur Hospital,* quarters for Indian doctors were completed; the chapel was nearly finished, and materials for a new nurses' home were being accumulated.

Damoh Hospital showed 250% increase in number of patients and in medical receipts over the previous year.

Takhatpur also had an increase and had the largest percentage of Christian patients.

At *Hatta,* a combination medical-evangelistic approach was being developed.

Mungeli Hospital had several staff members taking advanced training elsewhere; its ophthalmic department had been recognized through Vellore as one of the five places in India where post-graduate ophthalmic work is being done.

At *Pendra Road* there has been steady growth of the general medical work, and "a mobile unit on bicycles" has made a beginning of health education in some of the villages.

Growing Interest in Evangelism

"Evangelism of the Hour," presented by H. P. Gamboe, gave us some encouraging signs: repeal of the Anti-conversion Act; growing appreciation of the message of Christ and the Bible among all classes of people; Christian living by some non-Christians; large sales of Christian books including Bibles and New Testaments; growing interest in evangelism in some churches; good attendance at night meetings in evangelistic camps in the Fosterpur area; added effectiveness in preaching and wonderful experiences in witnessing in the Pendra Road field, thanks to the gift of a loud speaker; crowds of people around Damoh attending the showing of the picture, "King of Kings"; two village churches being built in the Kotmi district; splendid work being done in the junior and intermediate churches throughout the Mission; 90 village Christians studying the rudiments of Christianity in an outdoor camp in the Takhatpur area and "Saul becoming Paul." Mr. Gamboe said: "In the development of independent India, Christ is exerting more influence than any other force."

Union Work

"Facing This Hour in Cooperative Tasks," led by Wm. D. Hall, gave an interesting panoramic view of the extension work being carried on by the Agricultural Institute at Allahabad, and also called attention to our Mission's share in other union work and inter-mission activities—a roll call to which we listened with pride.

Crusading Women

There were interesting reports of the general Crusade work led by Ray E. Rice, and of the Women's Crusade Committee with Mrs. H. M. Reynolds as chairman. There had been a particularly fine response in the churches of the Takhatpur area. Mungeli church women were reported as having given "to others" in a proportion never before thought possible. The women of Bilaspur had group meetings once a week and united meetings once a month. Fine work had been done in emphasizing the importance of the Christian home by means of Christian Home Week in some stations as well as by Christian Home Institutes. Mrs. Miriam Terry had directed Institutes of Religious Education in a number of centers, counseled with teachers of religious education in the mission schools and church schools, and junior churches, giving inspiration and practical suggestions as needed.

Resources Needed

The most serious financial problem of the Mission at present seemed to be how to maintain boarding schools, hostels, hospitals

*Disciples of Christ missionary in India.

Drama in Worship at All People's Church

ON Maundy Thursday, the young people of All People's Christian Church in Los Angeles presented for the second succeeding year a living portrayal of the Last Supper. Dan B. Genung, minister of the church, says that "it was so effective and impressive that not a single worshiper spoke or even whispered when leaving the chapel. They just stood on the sidewalk in groups."

The participants in the drama were young people of Japanese, Chinese, Korean, Negro and Mexican ancestry. The background music for the service was provided by the chapel choir of the All People's Church.

At the right is a behind-the-scene picture of characters adjusting head dresses and costumes, and of Miss Peggy Okazaki applying make-up to Tom Deyampert who portrayed Simon Peter.

All People's Christian Church and Community Center is a home missions work of The United Christian Missionary Society.

and the nurses' training home with the prevailing high prices. Much concern was manifest but no solution had yet been found though one felt there was calm reliance upon unseen resources. We could not help believing the need would be met though it would need to be met soon.

Looking Ahead

The most significant forward step taken in the business sessions was the decision to increase the size of the executive committee to fourteen members, half of whom should be Indian nationals, and half to be non-nationals or missionaries. The national members of the new executive board are: S. Maqbul Masih, Dr. P. D. Sukhnandan, Dr. L. K. Shah, G. L. Nathaniel, F. Lawrence, G. Samuel, Mrs. Nathaniel Peters.

T. N. Hill was re-elected Mission Secretary-Treasurer for another year.

Visitors and fraternal delegates from British and Australian Churches of Christ were: W. C. Crockett, of Glasgow, chairman of the Churches of Christ Overseas Missionary Committee; Mr. and Mrs. L. C. Burdette of Nawa-Bhandaria in Bihar, and J. Bairagi of Baramati in Poona District.

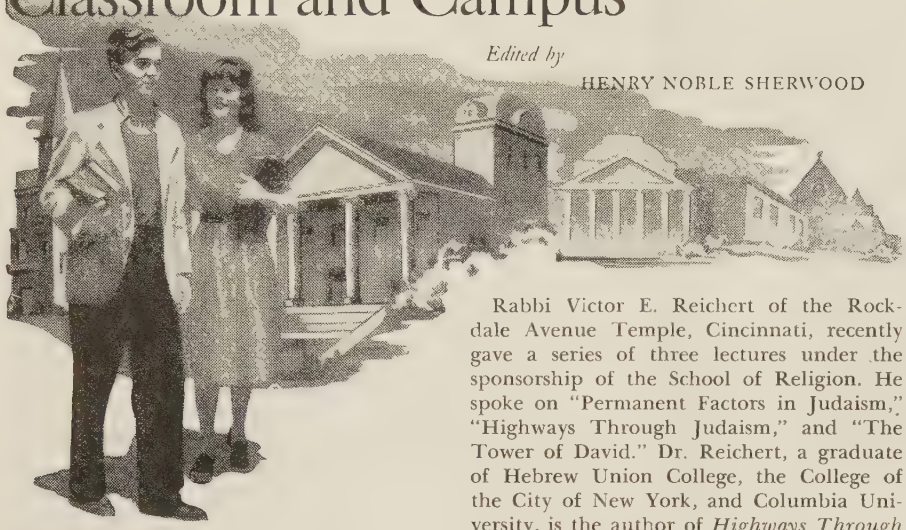
One evening around the tables there was a program of farewell for Miss Myrtle Furman who is due to retire, and Miss Anna Bender who goes on furlough. Mrs. H. P. Gamboe was in charge and clever speeches were enjoyed by all though enjoyment was tinged with regret.

The consecration service on the last evening had been planned and prepared by Mr. and Mrs. W. D. Hall who, with the aid of a verse-speaking choir, made this a memorable hour. Its chief thought for us was that we should not be so busy talking about life that we should forget to live; or be so engrossed in the work of the Kingdom that we should miss the King! It was a call to the prayerful, courageous "living of these days," "serving Him whom we adore."

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD



Phillips University
Enid, Oklahoma

FIFTY-six high school young people committed to or considering Christian vocations recently participated in a three-day Christian Life-Work Recruit Conference at Phillips University. Students came from 23 churches and 18 towns in Oklahoma. The Oklahoma Committee on the Ministry, Phillips University, the State Department of Religious Education, the Oklahoma Christian Missionary Society, and the Enid Christian churches sponsored the conference.

Another successful event held recently was the first annual Career Conference, when 35 business and professional men and women came to the campus to talk about their vocations with various student groups.

Summer sessions will begin on June 6 and continue until July 29. Bible College unit courses begin on June 6, June 27, and July 11. Each course session, lasting three weeks, gives three hours' credit.

Butler University
Indianapolis, Indiana

Butler University's new $1,000,000 Student Union Building has been designated as the John Whisler Atherton Center in memory of the late secretary-treasurer who served the university for twenty-seven years. The Center, under construction since May, 1948, is scheduled for completion in September of this year. It will house the cafeteria, grill, bookstore, lounges, recreation and club rooms.

Rabbi Victor E. Reichert of the Rockdale Avenue Temple, Cincinnati, recently gave a series of three lectures under the sponsorship of the School of Religion. He spoke on "Permanent Factors in Judaism," "Highways Through Judaism," and "The Tower of David." Dr. Reichert, a graduate of Hebrew Union College, the College of the City of New York, and Columbia University, is the author of *Highways Through Judaism* and *The Tower of David.*

Transylvania College
Lexington, Kentucky

President Raymond F. McLain will celebrate his tenth year at the college on June 6 by giving the commencement address. On June 6, 1939, Dr. McLain's first act at Transylvania was to give the commencement address of that year. A committee is now at work making further plans for commemoration of his tenth year of service.

Monroe Moosnick, assistant professor of chemistry for the past three years, has been granted a leave of absence for the spring quarter to develop a general education course to be known as "The Physical World." He will spend most of the time at Harvard with visits to Columbia and other eastern schools in his search for materials and methods. This course is one of a series developed by Transylvania and financed by a grant from the General Education Board of New York City.

Culver-Stockton College
Canton, Missouri

Miss Carolyn Jane Scofield, a senior in the high school of Hinsdale, Illinois, who will enter Culver-Stockton College in September, is a great grand niece of Judge Charles J. Scofield of Carthage, Missouri, the oldest living graduate of Culver-Stockton. Judge Scofield, who was graduated from the college in 1871, celebrated his ninety-fifth birthday last Christmas Day and is still active in the practice of law.

Ansuya V. Joshi, a young student from India, spent a recent week end on the campus. She spoke at a student assembly and held numerous informal discussions. Miss Joshi came to this country from Bombay in 1944, and is now studying for her doctorate at Northwestern University, Evanston, Illinois.

The summer session will begin June 13 and continue for six weeks. Six hours of college credit may be made during the regular session. According to recent announcement by Professor H. K. Whittier, head of the department of education, special arrangements are being made for those teachers who must have eight hours' credit to renew a certificate.

Texas Christian University
Fort Worth, Texas

Dr. Arthur Compton, member of the United Nations Atomic Energy Commission and Chancellor of Washington University, St. Louis, will be commencement speaker on May 29. Because of the large number of graduates, approximately 544, the Will Rogers Memorial Auditorium has been secured for both the baccalaureate and commencement services.

RNS Photo

Mrs. E. A. Gillis, named American Mother-of-the-Year by the Golden Rule Foundation, with her husband and three of their six children.

Six children of "1949 American Mother," Mrs. E. A. Gillis, have attended Texas Christian. Four are graduates, and one will receive a degree at this year's commencement. Don E. Gillis, a son, is now director of serious music for the National Broadcasting Company in New York.

Eureka College
Eureka, Illinois

"Eureka Day" was observed on April 26, when prospective religion students and their ministers were entertained on the campus. The day was devoted to chapel service, life work conferences, interesting phases of the campus, and a program at the dinner hour. John Binkley, minister at Petersburg, Illinois, was chapel speaker and conference leader.

Last year, William Woods College, Fulton, Mo., inaugurated a course in flying. Miss Patricia Fricke of Indianapolis (at right), a senior, was the first student to complete the course and to receive her Civilian Pilot's License. Standing at the left is the instructor.

The college recently received a bequest of $4,982 from the estate of Mrs. Mary Watson of Urbana, Illinois.

Miss Alice Martin, librarian of the college, is on leave of absence for additional study at the University of Illinois. Miss Gerry Thulstrup has been appointed acting librarian.

Hiram College
Hiram, Ohio

Five Hiram College staff and faculty members attended the second conference of the United States National Commission for UNESCO in Cleveland, April 1 and 2. President Paul H. Fall, Dean John L. Davis, Professors Frank N. Harsh, Paul I. Miller and William S. Noble were at the sessions. Professor Noble went as chairman of a delegation from the Society of Biblical Literature. He reported on the conference at a meeting of the Biblical Society in Cincinnati, April 15. Professor Miller was a delegate of the Rural Life Association, and President Fall, Dean Davis and Professor Harsh were delegates of the college.

"Astronomy for the Laymen," fifth in a series of lecture-discussion courses for adults from surrounding counties, was given at the college by Professor E. H. Clarke, head of the department of mathematics and astronomy, on Monday evenings April 25 to May 23. The group met in Colton Laboratory and visited Stephens Memorial Observatory after each lecture period.

The adult series program was begun last November at the suggestion of a four-county advisory council appointed to aid the administration in "fitting the services of the college to community needs."

Bethany College
Bethany, West Virginia

The third annual Career Conference at Bethany College was held April 7-8. Thirty speakers distinguished in varied vocational fields visited the campus to outline special problems and future possibilities in their fields.

Bethany College, Bethany, W. Va., is proud of Don Pound, Flint, Michigan (left), and Bernard Oakes, Princeton, W. Va., ministerial students who were outstanding members of the 1948 varsity football squad.

T. C. U.

Three foreign-born students at Texas Christian University, Fort Worth, participated in a Fellowship Dinner program in the Polytechnic Christian Church, Fort Worth. The students were Esther Batoon of the Philippines, M. M. Scott of India, and Ayako Obana of Japan. Also a guest speaker was Mrs. Jacob Rolla of the East Annie Street Negro Christian Church of Fort Worth. Representative of various nations and races, they spoke of the needs of the mission field of their area.

C. B. Orahood, minister of the church, is completing work at the College of the Bible toward a B.D. degree. Mrs. Orahood is secretary to the Dean of the Add-Ran College of Arts and Sciences.

Reading from left, above, Esther Batoon, M. M. Scott, Ayako Obana, Mrs. Orahood, Mrs. Rolla, Mr. Orahood.

Dr. Seymour L. Wolfbein, Chief Branch of Occupational Outlook, U. S. Department of Labor, delivered the keynote address, "The Job Outlook for College Graduates." Ralph E. Valentine, state secretary and director of Christian education for Christian churches in West Virginia, addressed that portion of the student body majoring in work preparing them for the ministry.

Among fields represented were the Christian ministry, psychology, public relations, advertising, industrial relations, social service, personnel administration, music, law, medicine, retailing and merchandising, radio, accounting, journalism, physical education, and nursing.

Lynchburg College
Lynchburg, Virginia

The College Touring Choir made a Crusade for a Christian World Tour during the spring vacation, presenting programs of sacred music in churches of North Carolina, Georgia, and Florida. From the many expressions of appreciation by ministers and others, it is evident that the choir rendered a distinct Christian service to the churches and to the communities where they sang.

Commencement activities will begin with alumni day on Saturday, June 4, and will continue with the president's garden party on Sunday afternoon. The baccalaureate service will be held on Sunday evening with Dr. Hampton Adams, St. Louis, Missouri, as preacher. Early Monday morning a service of ordination will be held for the young people graduating for the Christian ministry. The commencement exercises will be held Monday morning, with President Riley B. Montgomery as the speaker. Norman Snidow, Lynchburg, as salutatorian, and Miss Betty Ann Brighton, Savannah, Georgia, as valedictorian will also speak. There are 160 candidates for degrees.

Six students of Lynchburg College, Lynchburg, Va., who are of foreign birth, recently held a round-table discussion on aspects of education in their native lands. They discussed extra-curricular sports, social life, educational systems, and the attitude of the student toward education. Participating in the program were Julio Colindres, Honduras; Eva Schwarzova, Czechoslovakia; Ingrid Wetterdal, Sweden; Clara Lee Miller, Richmond, who led the discussion; Helen Leu, Hawaii; Seward Ling, China; and Amir Victory, Persia. Miss Miller was the only American-born to participate.

Hopeful Plans for Leadership in Central Mexico

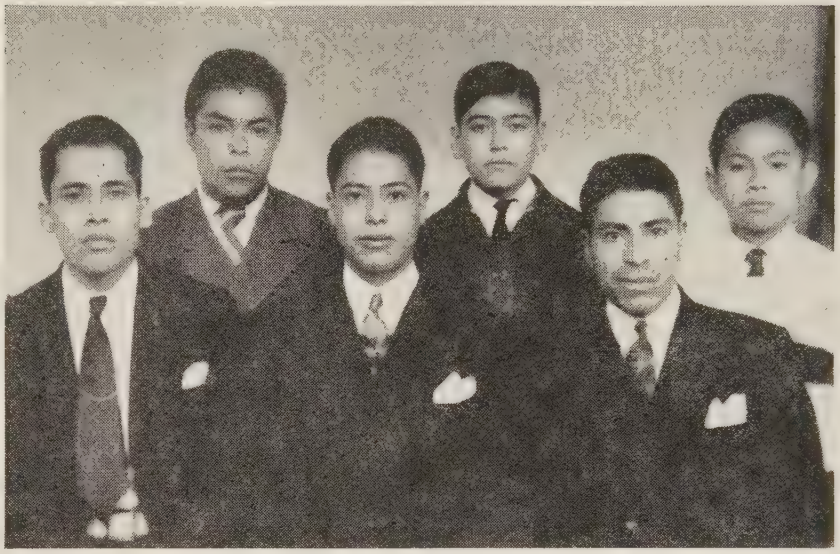
By HOWARD HOLROYD*

THE religious situation in Latin America has changed considerably in the past few years. Alarmed by the growth of the Protestant church everywhere, the Roman Catholic Church intensified its campaign to put an end to our movement south of the Rio Grande. That fact, and the loss in personnel suffered by the Disciples of Christ Mission during the depression years make it imperative that we develop a well-educated staff of national workers for our churches, schools, social service institutions, and rural work here in Central Mexico.

At present, we have two homes for preseminary students. One is for boys and is located in San Luis Potosi. The boys come from the rural churches where they have practically no educational advantages. They study in Colegio Ingles, our primary school in San Luis Potosi, and then attend the State Normal School to prepare themselves for the Union Seminary in Mexico City.

The other home is that directed by Miss Hallie Strange in Pabellon, a small rural village seventeen miles from Aguascalientes. Here Miss Strange is doing for the girls what we are doing for the boys in San Luis Potosi.

Rural boys and girls attend the federal primary schools on their ranches, but usually such schools are limited to three or four grades. In Pabellon they can complete their primary education. The girls who live with Miss Strange for additional study are those who are wanting to prepare themselves for greater service.



Ministerial students at the home for boys, San Luis Potosi.

ONE of the projects of A Crusade for A Christian World is the establishment of a Rural Educational Center where a larger number of boys and girls can be reached, keeping them in a home-like environment, and giving them the preparation they need for entry in the Union Seminary. At the same time we hope to train lay workers for our rural churches, preparing them not only for church work, but also giving them practical courses in agriculture, bee-keeping, manual arts, and home economics. As a part of their program, both boys and girls will give several hours each day to work on the farm and in the gardens and homes. Here they will learn by doing, and at the same time help to support themselves while in school.

This Center also will become the site of our youth conferences, institutes, and other gatherings serving our entire mission field. From it should come that group of nationals who must serve and direct the work here as the missionaries gradually finish their task.

PABELLON is the center of a vast government agricultural project. The people of the village are friendly and liberal in spirit. Until a chapel is built, church services are held in the homes of the missionaries. Regular evangelistic visits are made to surrounding villages. Things move slowly in Mexico, but it was not long after Mr. and Mrs. Paul C. Kepple moved to Pabellon that the first baptismal service was held.

We have great hopes that this project in Pabellon will give a tremendous impulse to the entire program of our churches in Central Mexico.

*Mr. and Mrs. Holroyd are Disciples of Christ missionaries stationed in San Luis Potosi, Mexico.

Girls from rural Mexico who are living and studying with Miss Hallie Strange at Casa del Hogar, Pabellon.

We Do Not Draft

We do not draft full-time recruits . . .
Our God directs us in the search
For those with talent among men
And a love for Him and His church.

We sow and cultivate the soil
And tarry while He gives the yield—
Abundant fruits—stalwart recruits!
Anxious to serve Him in the field.

—MAYME GARNER MILLER

Women and WORLD HIGHWAYS

Women in American Church Life

By INEZ M. CAVERT*

The American section of the World Council's Study of the Life and Work of Women in the Church was made by Miss Inez M. Cavert under the guidance of a counseling committee of women representing national interdenominational agencies. The 98-page report, "Women in American Church Life,"† published for the Federal Council by Friendship Press, from which the following brief excerpts are taken, emphasizes not the "rights" of women but their responsibilities in the "life and work of the church as a commonwealth of Christian men and women." The whole report merits careful study.

HOW do church people feel about this question of the place of women in the life and work of the church? So far as one can judge from what they say about it, very much as they do about women's share in civic and economic life. Some are anxious to see women take part in all such activities; others are more doubtful or definitely convinced that women should play a subordinate role to men.

The tradition that "women should keep silence in the churches" is still strong in some denominations—though, almost certainly, far less than a generation ago. Other important factors are closely intertwined with certain basic attitudes on the "women's rights" movement and the tensions within the secular world over such questions. Where one thread begins and the other ends, no one can say. That Christ's teachings gave women a new place in the world cannot be doubted, nor that Christian missions have been very important in the emancipation of women in the countries of the younger churches.

Tradition itself is an important factor. The underlying objection to a woman's serving or administering the Lord's Supper and to the woman minister seems to be the age-old tradition that the performance of religious rites is reserved for men. . . . That this attitude is very strong, even in some of the most liberal church bodies and among the most "advanced" women, is clear beyond a doubt. Yet "the priesthood of all believers" is a basic Protestant doctrine. The idea that membership on boards of trustees in charge of church property is naturally reserved "for men only" dies hard in spite of the fact that the business world is quite used to the woman who not only handles her own property but takes major responsibility for spending the family income.

Other Factors Involved

However, there are still other basic factors in the problem. There is a very real concern on the part of church women in all the denominations covered in our study lest women take so much responsibility for church affairs that men will lose all interest. Some women say that the official board is "the only men's club in the church"; therefore, it would never do to give women any responsibility there. That the function of the official board is something very different seems not to enter into the picture for them. . . .

" . . . our church is of the opinion that capable women should serve wherever they are fitted" to do so, said a Church of the Brethren woman. "If a woman is qualified to hold an office, she is readily elected," a Seventh Day Baptist woman commented. "There have never been any restrictions as to sex for those serving our church in any capacity," wrote an Evangelical and Reformed woman. But another woman from the same denomination in the same city said that "the prevailing opinion of the church council is that women would disrupt their exceptional spirit of good fellowship." Such opposition, however, is not encountered only among men. Women often hesitate to break with tradition or they may be unwilling to elect a woman because of petty jealousies. "We are pushing our women ahead as fast as they are willing to go," a prominent United Lutheran minister thought. "We can find no woman who is willing to serve," a Presbyterian, U.S.A. (North), woman said regretfully. In such situations much depends on the individuals involved. Clashing personalities or an unfortunate choice of leaders in a single case may complicate the situation in any church long after an immediate incident is over.

Balance is Needed

. . . "We need the balance which comes from the process of thinking things through as *men and women*," said an Evangelical and Reformed woman. "Women look at things from a little different angle," so it takes men and women "working together to build a well-rounded church program," according to a United Brethren woman. "Mixed opinions from both men and women contribute far more to the life and welfare of the church than from men alone—or women alone," a Disciple woman found.

A very large part of women's work in nearly all denominations is carried on in their own organizations. This is very important for the whole church. . . . Women's societies have helped many women to develop a new interest in the wider outreach of the church. . . . An Episcopalian from the South found that "each year" the women's "effective influence" in church matters is "increasing." Another from Pennsylvania thought that "women increasingly active in civic affairs are relating these to the churches' program with widening horizon of vision and active interest." . . .

The women do not think that "a woman" is all that is needed. Indeed, to fill all the qualifications suggested she would have to be a paragon!—not over-aggressive, nor yet afraid to speak up, cooperative, tactful, capable, able (and willing) to present the women's point of view to the board and its problems to the women's organization, free from petty jealousy, not eager for power and prestige. Where women have served unsuccessfully in the past, it is likely to be considered proof positive by the local church that women cannot do the job. . . .

Begin on National Level

. . . By and large, in church life women's participation in governing bodies is likely to begin with token representation on national boards or committees. Gradually, this participation is extended to local church committees and then to boards. . . . In civic life, however, women are most active at the lower rungs of the ladder. . . .

Even where women cannot be members of major boards they are playing a more important part than a few years ago. They serve on the building committee, on the pastoral relations committee, on the committee for choosing a new pastor. . . . The thing that rouses most difficulty, of course, is to have the men spend the money the women have raised without consulting them—even if they feel it was reasonably well handled. . . .

It was not possible to get any similar sampling of men's opinions, unfortunately. It is evident that *some* men, both laymen and ministers, are beginning to feel the need of women on the boards . . . in every denomination there is some realization of the need to get the women's point of view. Sometimes there is an advisory group of women who meet with the board.

. . . The official boards of the church can, it is evident from the experience of many churches, develop a new degree of unity if the board as a whole is informed about the concerns of the women's organization on important matters facing the entire church, and if women are more familiar with *all* the major problems the trustees and other official boards must face. If the women know little or nothing of the financial situation of the church except as they are asked to meet an urgent need; if their total awareness of the needs of other organizations within the church is haphazard; if the men on the official boards know nothing of missions except that it is "women's work"; if their understanding of the work of the women's organization comes solely through their own wives—how can such a church be truly unified in its effort to further the Kingdom of God on earth?

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*Research assistant, Federal Council of Churches of Christ in America.
†Available from U.C.M.S. Price, 60 cents.

WORLD CALL

For Adult Missionary Groups

Theme: Cooperation for a Christian Nation

The Church Finds Them Here

"Judge her not
for work undone,
Judge her not
for fields unwon,
Bless her works
in Thee begun.
We beseech Thee,
hear us."

JULY

They Are the Peoples of Our Nations

WITH July 1 we enter upon a new home mission study on the stirring theme, "Cooperation for a Christian Nation." In the current study series some groups will use the discussion packet on the interdenominational theme. Other groups will use the program packet which narrows the study to the home mission work of the Disciples of Christ, emphasizing particularly our work in institutional missions and the work done cooperatively through the Home Missions Council of North America.

The Church Finds Them Here is the program packet for this study. Has your group this packet in hand ready to begin? If not, order at once—60 cents, from the sales literature department of The United Christian Missionary Society. Be sure to get off to a good start with the study of Program One: "They Are the Peoples of Our Nations."

Who Are They?

The church finds them here! Who are they? They are the peoples of our nations—Canada and the United States. All of us in some respects are found and served today by the home mission agency we help to support—the Division of Home Missions of the U. C. M. S. In turn, we are concerned that all the peoples of our nations be found and enlisted by the church. This program series takes cognizance of the various aspects of the home missions program. However, it is pointed particularly at the service rendered to folk in specific areas through specific institutions.

Worship services

The over-all theme for the missionary worship services to accompany this year's study is *Within the Family of God.* The first program in the series, "God Shows No Partiality," appears on another page of this issue of WORLD CALL. It was prepared by Dr. N. C. Carpenter, a former student of Hazel Green Academy, who is now connected with the International Lyceum Association, lecturing on "The Romance of Palestine." Dr. and Mrs. Carpenter are making their home at Hazel Green at present where they have a son in the Academy.

In Reply to an Urgent Request

A number of adult missionary groups have been asking for a Bible or devotional study that might at one and the same time engage the interest of missionary groups all across the country. Would you like to enter upon such a study? If so, as groups or as individual members of groups, study during the missionary year—1949-50 *A Man Who Wrote Scripture,* by Glenn McRae. This is a study of Paul and some of his writings. The course makes use of vital methods of Bible study. It can be secured for 50 cents from the Christian Board of Publication, 2700 Pine Boulevard, St. Louis 3, Missouri.

A Bargain for You

Something that you will enjoy possessing personally to use in your home, in groups of young people or old, is the supplement to the program packet, *For All of Chinese Life.* It has in it four Chinese songs with words and music, a jolly story suitable both for fun and teaching purposes, detailed directions on folding a Chinese sampan and a pagoda, a game, and suggestions as to simple decorations and refreshments for a Chinese party. This supplement is a real bargain for you at 10 cents a copy or three copies for 25 cents.

For All of Chinese Life, the entire program packet including the supplement is still available in limited quantities for groups that may not have studied China during the past six months or for individuals who would like to have personal packets for future reference. Get this packet of seven booklets—another bargain for you. Read the booklets and endeavor to share more fully in the life of Christian Chinese in these upsetting days. The packet is reduced to 35 cents or three packets for a dollar. For the complete packet or the supplement write to the Sales Literature Section of The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.

Mrs. Ward Says Many Thanks

You remember Mrs. Mae Yoho Ward's letter asking for material aid for McLean Conference Grounds when we were engaged in our last home mission study? Here is her reply to your response:

"Out at McLean Conference Grounds we saw a storeroom piled high with boxes which had come from you. Barbara Farmer had been so busy getting ready for the convention that the boxes had gone unopened. So four of us helped by opening boxes all one morning and noting the contents. We oh'd and ah'd over the lovely things you had sent. If only you could realize how much they will mean not only to McLean but to scores and hundreds of people. If you do not hear from Mrs. Farmer, remember that she has a six months' old baby as well as being very busy with conferences and retreats. She hopes eventually to get a letter written to each of you.

"In Jamaica, Ruth Allen showed me the boxes of books which she had received—many good books in fine condition. She was charmed by the attractive children's books that were included. Duty on packages to Jamaica poses a constant problem. Unless you are prepared to help out with duty, gifts for Jamaica had better be limited to printed materials. If any church would like to pass along used hymnals to Jamaica they would be appreciated.

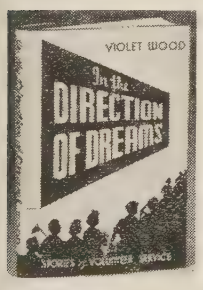
"Many, many thanks to each group which sent a package to Puerto Rico or Jamaica during these past months. You have taken care of a very real need."

Eight of the Ten Disciple Student Pastors at the Union Seminary, Rio Piedras, Puerto Rico, 1948.

"In the Direction of Dreams"

YOUTH dreams in the direction of increased fellowship and cooperation in all great causes. Young people are heartened by examples of successful projects resulting from the cooperative efforts of youth groups.

In the Direction of Dreams brings eleven true-to-life stories demonstrating what can happen when young people of various religious bodies go to work together to meet some human need. In these stories is described volunteer service to migrant agricultural workers, among city dwellers, in Puerto Rico, in Canada, and in Mexico. The variety in the settings and in the work projects described add to the interest of the book and provide a fairly full picture of the work young people are accomplishing through interdenominational cooperation.



Full of lively people, the book appeals strongly because of the new acquaintances the reader makes from chapter to chapter. Alice Jordan greets him at the front door, page 1, and introduces him to Bill and Mildred who are also serving in the migrant camp for the summer. The shy Stanlis, who is persuaded to use his musical talent for the benefit and pleasure of the entire camp, is another person the reader will enjoy knowing. Sometimes a family enters the story. Human interest is interwoven with the activity as young people build a bridge, do summer work in factories, "cross the tracks" to participate in a city work camp, or do agricultural work at the community center at El Gaucio, in Puerto Rico.

Besides interesting youthful readers and assuring them that much cooperative work *is* being done on the youth level, *In the Direction of Dreams* is certain to cause readers to dream for themselves. The book should inspire many to dream of participating in one or more of the service projects described. Perhaps the summer of 1950 and several following summers will see a large number of volunteers whose presence in work camps and other projects is the result of reading or studying *In the Direction of Dreams.*

Missions

July 1 to December 31

Seniors And Older Youth
"Cooperation for a Christian Nation"
Home Missions Theme

In the Direction of Dreams, Wood. Paper, $1.00; cloth, $1.50.

Program Suggestions for Youth on Cooperation for a Christian Nation, Ferrari. Includes worship services. 40 cents.

Disciples of Christ in Cooperative Service, Miller. 15 cents.

(Three items, ordered together, $1.40.)

Christian Youth Fellowship Studies Cooperation for a Christian Nation, Smoot. One copy free on request.

Note: The items mentioned above are the basic materials for Circles and Hi-Tri's. CYF groups using *Fellowship** will find these valuable supplementary materials as they study "Together, We Stand," in the quarterly for October-November- December, 1949.

Intermediates
"Migrants"—Home Missions Theme

Tumbleweed Boy, Hull. Day-by-day account of what happens when one is fourteen and a member of a migrant family. Colly Harper is the central character. Illustrated, paper, $1.00; cloth, $1.75.

More About Migrants, Banks. Program guide providing source material, activities, and worship services. 40 cents.

(Two items, ordered together, $1.25.)

Chi Rho Fellowship Studies Migrants. One copy free on request.

Note: The items in this section provide basic material for I-Tri's. They provide rich supplementary material for use with "Millions Moving," a three-session unit in *PM Pack No. 3.**

Christian Youth Fellowship

Sunday Evening Groups

Summer issue of *Fellowship,** the program quarterly, brings the mission study unit, "Youth Around the World." Its three sessions emphasize the problems and opportunities of Christian young people of various lands, many of whom owe their Christian faith and their education to the world missionary enterprise.

Bring the sessions up-to-the-minute by incorporating facts and stories from World Call, *Vision,** and *Front Rank.**

Reader's Digest, Survey Graphic, and *Christian Century* often carry articles which describe in an interesting manner the outlook of youth in some other region of the world. Newspapers should not be neglected. Some of your facts should be less than a week old. Let a bulletin board of pictures and short articles motivate interest in your study. It might be ready for display a week before you begin the unit.

Circles and *Hi-Tri's*

"Americans without Home Towns" and "Something New in Missions," chapters in *In the Direction of Dreams,* are the basis for your July program. Avail yourself of the session plans and worship programs found in the Ferrari guide.

Chi Rho Fellowship

Sunday Evening Groups

For mission study units in *PM Pack No. 3,* the counselor's leaflet brings guidance. In case all three have been studied before the summer months, you might tell or read the novel, *Tai-Lee's Precious Seed,* to your group at three sessions in summer, if you have not made earlier use of the story.

I-Tri's

With *Tumbleweed Boy* and the Banks guide at hand, your planning should be a joy. Session One of the guide brings a worship program, source material on migrant life, and plans for including in your program incidents from the novel, *Tumbleweed Boy.*

Slides for Conference and Chi Rho Camps

If you are teaching "A Visit to Our Mission Fields Abroad" in conference or are leading the quest on "This—Our World" in camp, one or more sets of the slides listed below will add life and color to your study.

For All of Life. Story of the modern foreign missions program. 50 slides. Color. Rental, $1.50.

Tumbleweed Boy

Colly Harper compares himself to a tumbleweed rolling over the western prairie before the wind. The fourteen-year-old hero has moved from camp to camp and from state to state as his family follows the harvests. When he has made friends and developed an interest in the activities in a migrant camp in a near-by town, it is only to lose them when the family moves.

It is at this camp that our hero first makes the acquaintance of the workers the churches cooperate in sending to migrant camps. Their willingness to aid the migrant families in solving problems of health, education, and recreation is shown by their sympathetic understanding which enables them to enter into the lives of the boys and girls. As a result these human tumbleweeds have a new purpose in life.

Colly's comment reveals what has happened to him. "And a boy isn't a helpless tumbleweed, after all. A boy can always climb!"

Unless otherwise noted, all materials are available from The United Christian Missionary Society.

*Order from the Christian Board of Publication.

Echoes from Everywhere

Healing the Sick in India

The women evangelists of the Takhatpur, India, area relate this incident:

"A young man of a village was unconscious from malaria for three days. His brother came to us and reported the case. We advised him to go at once to the doctor at Takhatpur. We told him that the mission doctors are interested in their patients, give the best medicine available, and visit their patients day and night.

"The doctor from the Mission came at midnight and gave an injection. The young man gradually recovered after receiving medicine regularly. The relatives were so grateful for the service rendered. We told them the story of the Good Samaritan and of the *Guru* of the world. We remarked that they have observed so many teachers who require service, whereas our Lord is an example of one who serves. The people said that they should follow our *Guru* and religion in which salvation can be secured."

—Ann Mullin

First Impressions of Medellin, Colombia

On December 31, Ruth Knowlton and Bernice Wright left New Orleans for Medellin, Colombia, where they will be in language school before proceeding to the mission field. A few lines from a letter written by Miss Knowlton follows:

"Our first day at school was quite exciting. Mrs. La Porte, a Presbyterian missionary, is in charge of the school here. She and her husband were missionaries in the Philippines and were held prisoners of war from April 1942, to February 1945. Mrs. La Porte organized a school for the missionaries' children while a prisoner, and went right on with it until their last day on the Island.

"Everything is so beautiful here in Medellin that going to school would be a joy if there were not so many 'up-hills.' I was told that we either go up hill or down everywhere we go, but I feel there must be more ups than downs.

"The trees along the streets are laden with gorgeous blossoms, and sidewalks are literally covered with fallen flowers. This seems to be a city of flowers and mansions.

"One day we walked through a very lowly section, as bad as any of the pictures we have ever seen—mud huts, gulleys for streets, ragged and half-naked children, cripples, beggars—then just as suddenly we came into a lovely little paradise, The Inter-American Oriental School. On the picturesque hill are the dormitories, superintendent's house, faculty duplexes, and other buildings.

"The missionaries in charge are simply charming and most happy. They really have the loveliest setup I have ever seen, heard of, or ever dreamed of for the mission field—modern as next year. The living room has an all-glass front. From it we looked up to an unbelievably gorgeous mountain scene. With such comfortable and happy surroundings they cannot help but do a wonderful service for Christ here. There is so much to be done, too. Every day I am more eager to get on down to our work in Asuncion."

Commencement in Argentina

At the end of the school year in Argentina, which comes in November, the Union Seminary in Buenos Aires closed with ten graduates. There were 57 students during the year including those out in the churches for their year's practical work. This year the Colegiales church will have three students instead of one in the seminary.

Colegio Ward, with 1,274 students, graduated 92, the largest class in its history. Just before commencement there were the usual events such as alumni banquet with 320 present, all-senior dinner with 100 students and teachers, peace essay contests in both the Spanish and English speaking divisions with the subject, "Peace through a World Government."

At the same time the kindergartens in the Colegiales, Villa Mitre and Saavedra churches were having their closing programs of song, dramatizations and verses. There is always the hope that some mother may thus be attracted to the church.

—*River Plate Reflections*

School Enrollments in Nanking and Wuhu

The March 1 News Letter from China gave the following report on school enrollments:

Mission schools south of the Yangtze River opened second semesters with comparatively small enrollments. At the close of the year it was doubtful if they would reopen for a second term. The situation remained so critical all during the long winter vacation period that many students left the city. Up until the very opening day of the second term it was still uncertain that some schools could carry on.

Chung Hwa Middle School (Drum Tower) opened with only 74 students registered. Within less than a week's time 50 more registered. Other schools may grow proportionately. Our last checkup shows the following enrollments which, while far below last term's enrollments, are encouraging considering the uncertainty of the times:

Wuhu Academy 600; Wuhu Primary 300; Nanking South Gate Middle School 300; Primary, 120; Chung Hwa Middle School 138; Primary, 70; Nanking University 600; University Middle School 600; Ginling College 110; Seminary 50.

Kindly Treatment Of "Mama's Child"

One Sunday here in Monieka, it began to rain after the service. I was loathe to leave the organ in the church lest some child play with it—or some goat disturb it. So I asked the sentries to bring it to the house in spite of the rain.

When they arrived, I found that Entambe, a grey haired, toothless sentry who has worked for the Mission for years, had taken off his heavy overcoat and had put the coat over the organ so that it would not get wet. (The natives buy army surplus from stores here, which explains the coat.) Entambe had on only his trousers, but he said, "This organ is like a child to Mama, and I would not have Mama's child get wet."

—Mrs. Robin R. Cobble,
Monieka, Belgian Congo

Rural Service Center Continues

The Rural Service Station at Schwen Hwa Chen, China, has been going on steadily. When the people of the area were frightened by the passing of many Nationalist troops, they immediately invited Miss Tsu and her colleagues to refugee into the hills with them if actual fighting came there. That was where the villagers hid when the Japanese had fought over Nanking. This is evidence of the way Miss Tsu has identified herself with the local

"Quiet One" Wins Award

Mrs. Jesse M. Bader (right), chairman of the Protestant Motion Picture Council, presents a plaque to Janice Loeb, producer of "The Quiet One," a documentary motion picture of a Negro child in Harlem whose childhood was scarred by parental indifference. The plaque was awarded to the movie as an "outstanding contribution to human understanding and the motion picture art." (Religious News Service photo.)

Missionary Worship Service

Theme: Within the Family of God

July

God Shows No Partiality

SCRIPTURE: And on the following day they entered Caesarea. Cornelius was expecting them and had called his kinsmen and close friends. When Peter entered, Cornelius met him and fell down at his feet and worshipped him. But Peter lifted him up, saying, "Stand up; I too am a man." And as he talked with him, he went in and found many persons gathered; and he said to them, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean. So when I was sent for, I came without objection. I ask then why you sent for me."

And Cornelius said, "Four days ago, about this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, saying, 'Cornelius, your prayer has been heard and your alms have been remembered before God. Send therefore to Joppa and ask for Simon who is called Peter; he is lodging in the house of Simon, a tanner, by the seaside.' So I sent to you at once, and you have been kind enough to come. Now therefore we are all here present in the sight of God, to hear all that you have been commanded by the Lord."

And Peter opened his mouth and said: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." *(Acts 10:24-35, Revised Standard Version of the New Testament.)*

HYMN: "There's a Wideness in God's Mercy" (*Christian Worship: A Hymnal,* 172 or 173)

LEADER: Jesus while on earth showed his humanity in a beautiful "partiality." He was "partial" to his own homeland and the little province of Galilee. He loved to walk there. He was "partial" to sinners because they needed him so much. He took Peter, James, and John with him on many occasions, not that he loved them more than others but because they were responding with wholesome understanding to his way of life.

But with God, in the divine and eternal realm, there is no such partiality. He must in the very nature of things be the same to all people. He "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." All souls are equally precious in his sight. God shows no partiality.

It is hard for men to see this. It is harder for them to exemplify this spirit. They still thank God that they are not as other men. The white man claims "white supremacy." The black man speaks of "white trash." There is an amusing old Chinese story of creation that illustrates the yellow man's pride of color:

The story says that God formed man from the earth and put him in the oven to bake. When he opened the oven door and took the man out he was white—*underdone.* He formed another man out of the earth, and put him into the oven to bake. When he took him out he was black—*overdone.* He tried again. This time the man came out yellow—*just right.*

We smile at that familiar story but it illustrates a major problem in our national life today. We must get away from the idea that *our* race is just right, that *our* ideas are just right, that *our* ways are just right. God sees the heart and judges us on the basis of righteousness.

It took Peter a long time to catch the right spirit in relation to other men. To him Cornelius was common and unclean but he learned his lesson on the housetop at Joppa. He learned that anyone who fears God and does what is right is acceptable to God. He was brought to see that in Christ all men are equal:

"And may all *nations* see
That men should brothers be
And form one family
The wide world o'er."

OFFERING HYMN: "We Give Thee But Thine Own" *(Christian Worship: A Hymnal,* 422)

OFFERTORY PRAYER: Our Father, we pray that somehow we may be able to lead men everywhere to see the eternal fatherhood of God and the universal brotherhood of man. Give us wisdom, we pray, to show in word and deed our conviction that all men are equal. May the offerings we bring today glorify thy holy name and help hasten the day when

"All of the world's great peoples
May come to the truth of God."

Through Jesus Christ, our Lord and Savior, in whose name we always pray. Amen.

MISSIONARY BENEDICTION

—N. C. CARPENTER

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community and been accepted by the people.

During the winter vacation, several of the Ginling students went out to the Station to help with a special program and Miss Tsu arranged to have a showing of films by USIS. The young men of the community cooperated and helped the technician in setting up the screen and taking care of the motor.

Recently Miss Tsu has received a special gift from the Rural Reconstruction Commission to be used in extending the present rural program, and in cooperation with the Nanking Seminary Experiment Church, in irrigation projects. Because of a request from the village, Miss Tsu knew of the need for repairing the dams. Dr. Liu En-lan helped them in making a geographical survey of the area and now plans have been made by the Joint Committee with the Nanking theological seminary to start the construction work.

—DR. WU YI-FANG, President,
Ginling College, Nanking, China

In Memoriam

Mrs. Florence Casad Etem, March 2, 1949, Hickman Mills, Mo. Former WORLD CALL Secretary and teacher in the church school. Her outstanding personality and sincerity made her one of the most loved church members.

Mrs. Laura Jane O'Neil, February 6, 1949, Rushville, Ind. Age 93. The oldest member of Little Flat Rock missionary society of which she was a faithful member for many years.

Mrs. Frank Thompson, March 30, 1949, Eureka, Calif. A lifelong member of the Christian church, spending her early years in Indiana. Just completed ten years as president of the missionary society. The week before her death she packed a box of clothing to go to the Philippines.

Mrs. Florence P. Haden, March 6, 1949, Miami, Florida. Age 89. Widow of Captain John Haden. Charter member of First Christian Church, Miami. Served as state president of the women's missionary organization in 1919. She was buried beside her husband in Arlington National Cemetery.

Mrs. Jonnie Wilson Kirkpatrick, March 30, 1949, Louisville, Ky. Prominent worker in Central Christian Church. Past president of state and national missionary departments of the church, the McCullen-Sloan chapter of War Mothers, the P.T.A. at the Booker Washington and Western schools. A loving and devoted mother.

Mrs. Max Adamson, March, 1949, Mountain Home, Ark. Active in church work, serving as secretary of the women's council, teacher in the church school, and member of the choir. A Christian friend to all who knew her.

Miss Kate A. Milligan, February 22, 1949, Richmond, Mo. Devoted and faithful member of First Christian Church since 1889. Junior department superintendent for 25 years. The church will miss the beautiful flowers she provided for the sanctuary from her own garden. Age 71.

Mrs. Bertha (Negley) Gasho, April 6, 1949, Atlanta, Ind. A graduate of Butler University 52 years ago. Employed at the Christian Women's Board of Missions for several years. Faithful member of the Atlanta Christian Church, missionary society, Bible school, and choir. Age 80.

Mrs. D. O. Mullison, March 28, 1949, Kingston, Pa. For 18 years served as WORLD CALL Secretary of the Westmoor Church in Kingston.

Mrs. Bess Wiedeman, April 8, 1949, Caldwell, Kansas. For many years a faithful and active member of the missionary society and several times its president. A gracious hostess and friend.

THE Board of Review of Unified Promotion of the Disciples of Christ held its annual meeting at Columbus, O., April 25-27. The following officers were elected for the coming year:

Elmer Henson (Houston, Tex.), president of the board of directors; W. A. Stanley (Beckley, W. Va.), vice president; Miss Jessie M. Trout, recording secretary; Dr. C. O. Hawley, director; Julian Stuart, associate director; Miss Ann Davidson, treasurer.

The Central Committee of Unified Promotion for the next year will be: W. T. Pearcy, Virgil A. Sly, C. A. Weesner, Hollis Turley, George Walker Buckner, Jr., C. A. Cole, Jessie M. Trout.

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Over 160 people attended a Crusade Breakfast at the Deshler-Wallick Hotel in Columbus, O., on Wednesday, April 27, during the simultaneous annual meetings of the Board of Higher Education, the Commission on Budgets and Promotional Relationships and the Board of Review of Unified Promotion, all organizations of the Disciples of Christ. The speaker at the breakfast was Dr. Charles Tupper, pastor of the First Christian Church, Springfield, Illinois.

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James H. Tilsley has resigned as executive secretary of the Missouri Christian Missionary Society, effective July 31, 1949, after having served in that position since September, 1946. Mr. Tilsley will become the business manager of the Colorado Christian Home, Denver, Colorado.

———

Dr. William Robinson is retiring as principal of Overdale College, Birmingham, England, at the close of the 1949 summer term. James Gray, who has been warden of the college, will be the new principal. Both Mr. Gray and Mr. Robinson have been fraternal delegates from Great Britain to the International Convention of Disciples of Christ and are well known to American churches.

———

The annual meeting of the field staff of the Division of Christian Education of The United Christian Missionary Society was held at Turkey Run State Park, Indiana, April 19-25. State and national leaders of the division's departments of religious education, missionary organizations and missionary education discussed plans for the work of the coming year and voted to invite state secretaries of missionary work and state secretaries of men's work to join the Christian education field staff for at least one day of the 1950 meeting.

Mrs. Clara Belle Chaffin, 76, sister of Dr. Robert M. Hopkins who is president of the Golden Rule Foundation and retired president of The United Christian Missionary Society, died at her home in Kokomo, Ind., on April 20. Mrs. Chaffin was an active member of the Main Street Christian Church in Kokomo for nearly fifty years and was widely acquainted with leaders and workers throughout the Disciples of Christ.

———

Barclay Meador, for many years associated with *The Christian Evangelist* as an assistant editor, died in St. Louis, Mo., on Saturday, April 9.

Donald Poston, pastor of the Quindaro Boulevard Christian Church, Kansas City, Kansas, has resigned that position to join the staff of the Crusade for a Christian World.

———

Dr. and Mrs. Emory Ross have announced the marriage of their daughter, Rachel Anne to William Kean Permenter, which took place at the Park Avenue Christian Church in New York City on April 2. Dr. Ross is the executive secretary of the Africa Committee of the Foreign Missions Conference which has headquarters in New York.

Photo by Richard Dawson

George Oliver Taylor, chairman of the division of Christian education of The United Christian Missionary Society, presides at a session of the field staff meeting held at Turkey Run, Indiana, in April. Miss Mary White, secretary of women's work in Nebraska, has the floor.

A daughter, Sarah Anne, was born on April 12 to Dr. and Mrs. Donald Rice at Damoh, Central Province, India, where they are serving as missionaries. Sarah Anne is their third child. The grandparents, Mr. and Mrs. Ray Rice, are also missionaries to India.

Missionary Register

Arriving from the Field:

Mrs. Miriam Terry arrived in New York from India on April 18.

Helen Hill, daughter of Mr. and Mrs. Tom Hill of India, will arrive in the United States in early May to continue her education.

Departing for the Field:

Mr. and Mrs. Walter Cardwell will leave for Brussels, Belgium, early in July for several months of study before returning to the Belgian Congo.

The audio-visual services department of The United Christian Missionary Society is preparing two sets of slides which will be released about September 1. The sets concern the Mexican Christian Institute, Edwards, Miss., and Southern Christian Institute, San Antonio, Tex., and will be available for a service charge through the Audio-visual Services Film Library, 222 S. Downey Avenue, Indianapolis, Indiana.

———

Mrs. T. W. Grafton, widow of the late T. W. Grafton, minister of Third Christian Church, Indianapolis, from 1912 to 1927, passed away in Los Angeles, Calif., April 15. Funeral services were held in Los Angeles April 19.

Mrs. Grafton was the mother of Miss Allena Grafton, secretary of women's work in Southern California Christian churches, and of Dr. Warren Grafton, minister of Country Club Christian Church, Kansas City, Mo.

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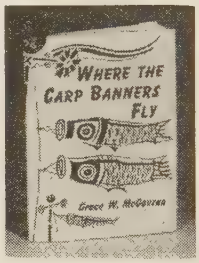

Songs from the Land of the Dawn, by Toyohiko Kagawa
(volume of Japanese poetry)

Where the Carp Banners Fly, by Grace W. McGavran
(children's story about Japan)

In the Direction of Dreams, by Violet Wood
(stories of service by young people)

Tumbleweed Boy, by Eleanor Hull
(story of a migrant boy)

Any two of these books

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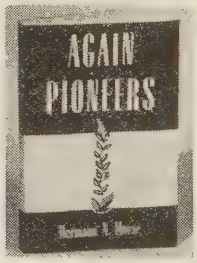

Women in American Church Life, by Inez M. Cavert
(facts about women's work in the churches)

Whence and Whither Disciples of Christ, by W. E. Garrison
(discusses the Disciples movement)

Tales from Japan, by Marianna Nugent
(stories of modern Japan)

Again Pioneers, by Hermann N. Morse
(presents home missions in America)

Any one of these books

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Christian World Facts 1949

Let's Act Now! by Richard T. Baker
(presents Christian world missions)

Life and Work of Women in the Church
(a study of women's work in the churches)

Political Map of Japan and Korea

Send orders through World Call secretaries. No books given on orders of less than five subscriptions sent together. Subscription rates as usual: clubs of ten sent together—$15.00; five sent together—$7.50. Free book takes the place of free subscription on clubs of ten.

Not Just Ordinary Boxes

By BARBARA FARMER*

DURING the past eight months, some three hundred individuals and groups have sent boxes to Puerto Rico. They were not just ordinary boxes, but rather very special ones. We were thrilled as we opened them—each box was a little different. We can appreciate the time, money, and Christian love which must have gone into each package. Already we have put nearly everything to use.

There have been boxes of toys, Christmas stockings, and candy which we used at Christmas time for our own Sunday school and those of neighboring churches. The toys which came after the holidays will be used for children who visit McLean Conference Grounds, or will be saved for next Christmas.

There have been many boxes of sheets, pillow cases, towels, wash cloths, dish towels, soap, and other household items for McLean. For the first time since before the war, or perhaps ever, McLean Conference Grounds has all the linens it needs. I have stored the linens away carefully and enjoy putting them out for use when we have visitors or persons in for meetings. For years the missionary wives have had to work patching the scanty supply of linens. It would be hard for anyone to imagine how many hours of work these new linens have and will save me. Enough towels, wash cloths, and bars of soap were received so that I was able to give some to each of our pastors' wives.

There have been boxes of new and used games, puzzles, and athletic equipment which will help entertain the many Christian young people who visit McLean. We are eager that they have a well-rounded program of play as well as study and worship.

Then there were Sunday school supplies —Primary leaflets, scissors, paste, crayons, colored paper, Christmas cards, and Bible pictures. We have used many of these materials for our Sunday school at McLean, but there are many more than we can use here alone so that I have given some to pastors and Bible women for their classes. I am sure that much more material of this type could be used in our churches.

Many fine boxes of new and used clothing, shoes, personal items, pocketbooks, sewing materials, and lovely baby layettes have come. The need for these things is great. It is so great that it is often difficult to know how to distribute the articles wisely. Some we have given to our near-by neighbors and members of our Sunday school whom we know to be particularly in need. Other boxes of clothing I have given to pastors and Bible women so that they may distribute the clothing among the needy of their community.

One pastor told me that whatever scrap of clothing I might give him could be put to use in his village because almost all the people there till the soil on a large farm and receive vegetables but little or no money in return. They live high in the mountains where, particularly during the rainy months, it is very cold. Since they have no money with which to buy clothing, many of the children have colds, measles, and serious lung conditions. One can imagine what a little sweater, suit, or dress would mean to these children who frequently have to go naked even on cold days. Baby clothes are always welcome. Some lovely baby kits and clothing have been received. I have already distributed many, and have others on hand awaiting the arrival of new babies.

Sunday school children at McLean Conference Grounds.

There is a pastor's wife, Mrs. Gonzalez of Indiana, who has started a used clothing outlet here similar to our Good Will Industries in the States. She mends and sorts the clothing and sells it at a minimum price. Often this manner of distribution proves wiser than handing out gifts as it gives the person the right to choose what he wants and to maintain his self-respect. She uses the money for church projects, for helping needy students, etc. I have given some of the clothing to her for this project as I feel that it is very much worth while.

Almost all the boxes came in good condition. A few were broken. I believe there were two boxes on which the return address was destroyed; others had only the name and address of the store from which they were mailed. These we can not acknowledge.

We have taken the names off all boxes and have made a list of the contents of each box. We started writing "thank yous" but soon fell far behind. However, all whose addresses we have will receive a letter if not received already. Our principal excuses for not getting this done earlier are the large number of boxes, a Fiftieth Anniversary Celebration of the work on the Island, and a lovely new baby girl who suffered greatly from colic the first five months of her life.

We and many other Christian neighbors in Puerto Rico are deeply grateful for all that has been done by our many friends in the churches in the States.

*Missionary in Puerto Rico from Diciples of Christ Churches

Televise Our Dollars

Wouldn't it be wonderful if every mission station could profit by the generosity of women's groups in the same way Puerto Rico has? That is idle dreaming, for the import duty on materials sent into other countries would wreck the current expense budget. Yet, the need is there, and the only way it can be cared for is by purchasing materials on the spot. Only dollars will do that. As money is given in the regular way, so it becomes possible to buy locally, equipment and materials needed at each place.

There is solid satisfaction in tying up sheets and towels and soap and layettes, and sending them out to the field. It makes the ties between the sending group and the mission field realistic and vital. It takes imagination to visualize what happens when dollars are sent, but the final result is the same. Every mission field could profit as Puerto Rico has done, if we can, through imagination, televize our dollars into the way they would be spent and the supplies they would provide.

—MAE YOHO WARD

"Thine Is the Glory"

The favorite hymn at the Amsterdam Assembly of the World Council of Churches and other ecumenical gatherings is "Thine Is the Glory." It is from "Cantate Domino," and is copyrighted by the World's Student Christian Federation. The music is from Handel's "Judas Maccabeus." The original French words and a German translation by Johanna Meyer are given in "Cantate Domino."

It is interesting to know that as far as can be discovered, this hymn appears in only one American hymnal, *Christian Worship: A Hymnal.* This is the hymnal that was published jointly by the Baptists and Disciples of Christ.

The Federal Council of Churches of Christ in America has made this hymn available in a format of standard hymnals. Copies may be obtained at one cent each in any quantity from the Commission on Worship, 297 Fourth Avenue, New York 10, N. Y.

This stirring hymn of triumphant Christian faith should be known widely in America.

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Provides financial assistance to an average of 50 churches, white and Negro, in the home field annually.

1949 marks for Disciples of Christ one hundred years of cooperative missionary endeavor. Service begun by the American Christian Missionary Society in 1849, the Foreign Christian Missionary Society in 1875, and the Christian Woman's Board of Missions in 1874 is carried forward today in

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Charles S. Braden

This is a serious, objective, yet sympathetic study of thirteen minority religious groups, all either born or having their major development on American soil. Dr. Braden has sought, wherever possible, to make personal contact with the founders or contemporary leaders and thus to secure at first hand, or through a study of their published writings, what they believe and practice. The study of their thought is systematic, covering the beliefs about God, Jesus, Sin, Salvation, the Bible, Heaven, Hell, the Church, for example. Some of the groups considered are Father Divine's Peace Mission, New Thought, Jehovah's Witnesses, the Oxford Group Movement, and Mormonism. $6.00.

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Book Chat

(*Continued from page* 10)

is a splendid service as well as a good object lesson.

YOUNG Christians at Work, by T. Otto Nall and Bert H. Davis, is a series of case studies of young people, professed Christians, doing their work and analyzing the opportunities for Christian expression. The first is the case of a young parks superintendent 28 years of age; the second, a young bank official; the third, a credit manager in a store; the fourth, a trouble-shooter for a refrigerator concern; the fifth, a young preacher. These are followed by successive chapters on a school teacher, a salesman, a buyer, an athletic coach, etc. It is a surprisingly practical and interesting book. Young people will use it as a jumping board for many a discussion.

DEVERE Allen had an excellent idea when he set out to edit the little book, *Above All Nations,* in which he brings together dramatic episodes of good will which occurred during the war. After so many stories of brutality during wartime, it is good to find an array of episodes in which the Japanese soldier saves the life of an American, a German guard helps an American or a Frenchman, brutal natives show mercy and helpfulness that cut across the boundaries of wartime belligerency and hatred. We are certain that many of these episodes will find their way into sermon illustrations and will help to foster the spirit of human fellowship which war cannot kill. This book shows how the spirit of Christ is continually transcending our worldly hatreds.

Books Mentioned on Page 10

PASTORAL CARE OF NERVOUS PEOPLE, by Henry Jerome Simpson. New York. Morehouse-Gorham Co. 206 pp. $2.50.

WHEN THE DOCTOR SAYS IT'S NERVES, by Henry Jerome Simpson. New York. Morehouse-Gorham Co. 90 pp. $1.25.

OLDER PEOPLE AND THE CHURCH, by Paul B. Maves and J. Lennart Cedarleaf. New York and Nashville. Abingdon-Cokesbury. 260 pp. Price $2.50.

WOMEN IN AMERICAN CHURCH LIFE, by Inez M. Cavert. New York. Friendship Press. 93 pp. Paper. 50 cents.

YOUNG CHRISTIANS AT WORK, by T. Otto Nall and Bert H. Davis. New York. Association Press. 116 pp. Price $1.75.

ABOVE ALL NATIONS, Edited by Devere Allen. New York. Harper & Brothers. 189 pp. Price $2.00.

CHRISTIAN UNITY IN THE MAKING, by Charles S. Macfarland. Published by the Federal Council of Churches of Christ in America. New York. Price $2.75.

While the Federal Council of Churches had its beginning in 1908, this story by the organization's General Secretary Emeritus begins with 1905 and runs through the year 1930. Dr. Macfarland, the author, was the one man to write this book. He, probably more than any other man of the period, helped make this quarter century one in which Christian unity was in the making.

The story is told graphically and with proper evaluation, both of the main sweep of events and of the essential details. The book is both easy reading and a good reference book for those concerned with the story of this important period of the growing movement of Christian cooperation in the U. S. A. It is one of the books which will be kept for a lifetime by the young preacher who buys it.

—G. W. B.

Vacation Church School Texts

MAKING DISCOVERIES ABOUT THE BIBLE, by Florence B. Lee (Primary Department)

THE BIBLE FOR ALL THE WORLD, by Alice M. Sharp (Junior Department)

I FIND GOD, by Marion Brawn (Junior High Department)

The Judson Press, Philadelphia (American Baptist Publication Society), has just issued three new Vacation Church School texts in the Judson Keystone Series. These have been issued in very attractive books which are priced at sixty cents each. Additional work materials are available for use with the courses.

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Publications Received

WOMEN IN AMERICAN CHURCH LIFE, Inez M. Cavert. New York. Friendship Press. Paper, 50 cents.

ANSWERS ON THE PALESTINE QUESTION, Carl Hermann Voss. (Revised Edition.) New York. American Christian Palestine Committee. Paper.

YOUNG CHRISTIANS AT WORK, T. Otto Nall and Bert H. Davis. New York. Association Press. $1.75.

TOWARD A REBORN CHURCH. A review and forecast of the Ecumenical Movement. By Walter Marshall Horton. New York. Harper & Brothers. $1.50.

ABOVE ALL NATIONS, edited by Devere Allen. New York. Harper & Brothers. $2.00.

THESE ALSO BELIEVE, Charles S. Braden. New York. The Macmillan Co. $6.00.

SOMETHING TO STAND ON, Lewis L. Dunnington. New York. The Macmillan Co. $2.50.

PASTORAL CARE OF NERVOUS PEOPLE, Henry Jerome Simpson. New York. Morehouse-Gorham Co. $2.50.

WHEN THE DOCTOR SAYS IT'S NERVES, Henry Jerome Simpson. New York. Morehouse-Gorham Co. $1.25.

THE INDWELLING CHRIST, George C. Pidgeon. New York. Oxford University Press.

TOWARD A CHRISTIAN HOME, Florence M. Sly. St. Louis. Bethany Press. 32 pp. Paper, 45 cents.

THIS I BELIEVE, Morley Wolfe. Published by the author, Unitarian Congregational Society, Ossining, N. Y. Paper. 48 pp.

BEST BIBLE VERSES, Henry H. Halley. Chicago. Published by author, 10 W. Elm St. $2.00.

CHRISTIAN UNITY IN THE MAKING, Charles S. Macfarland. New York. Federal Council of Churches of Christ in America. $2.75.

Bible Women at Work

Bible Women of India are able to reach other women as they visit the villages. One of the Mungeli women relates their experiences:

"We teach through Bible stories and personal visits in which we learn the needs of the women. They listen attentively and ask questions. Lachchan Bai asked so many questions about our religion. One day she took the picture roll and remarked that she would not allow me to return home until I had explained every picture. The first was that of Adam, so I told the story of creation, the coming of sin and its punishment, and the arrival of Jesus who saves us from sin. She was happy to hear more of Jesus who gives us strength to overcome temptations. All week she thought of the message.

"The Bible Women give instruction and sell books in the hospital. We accept invitations to new homes. An institute lasting three days was held. This was attended by teachers, and men and women evangelists of Fosterpur, Jahrgaon and Mungeli. The theme for the institute is found in Luke 1:80. Stress was placed on personal growth and on helping others to grow. All leaders came with adequate preparation and we found the classes very helpul. Several women had a part in the worship. Children gave the story of Elijah in drama form.

"The entire Christian community was invited to the evening meetings. Games followed the talks. We must give religious teaching a high place. We may need to undergo difficulties but our service of witnessing and of giving His message must continue."

The Bible Women working in Lormi, an outstation, writes that in three months, four women learned to read well. Several more women want Alice Sitara Bai to teach them to read.

—ANN MULLIN,

Damoh, India

New Study Course on Home Life

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A booklet just off the press offering suggestions in outline form for achieving and maintaining a Christian home . . . ways to develop an appreciation for the better things in life, how families may plan and play more together, ways to inculcate Christian attitudes, effective means of dealing with family problems, what the Christian family can do for the community, ideas for family enrichment, etc.

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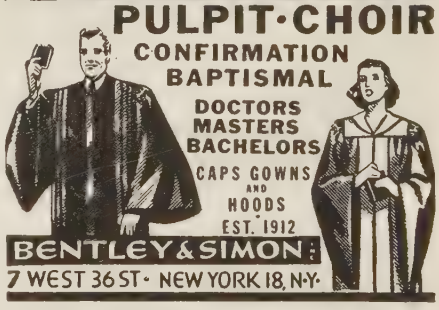

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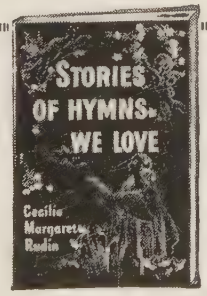

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From One Hilltopic to Another

By ARCHIE ALLAN*

THE Allans live and move and have their being on the hilltops of Jamaica. About a million Jamaicans live—exist, really—on the vertical, eroded sides of these selfsame hills. Eight or ten thousand of them live in huts on the hills we can see from our veranda. These people are extremely friendly, very poor, about seven per cent illiterate, and seventy-five per cent illegitimate.

About a quarter of a million more people live in Kingston and the towns of the coastal plains. Six of our thirty-one churches are on these plains. But the Allans, particularly since the coming of the Robert Nelsons, are committed to the hills.

Over four years ago we moved to the hills. Eighty per cent of the people live here, and their need for education, social uplift, and economic development is very acute. We established a rural demonstration center, organized Co-op Clubs—savings, buying, and marketing. And then, three years ago, we started a secondary school which we call Christian College. Ruth and I still teach in it, although a Jamaican pastor is now principal.

All Things to All Men

For the first four years of our service in Jamaica we were the only missionary couple. Our responsibilities included the supervision of the work of our thirty-one churches and ten pastors. Naturally we had to be all things to all men—supervisors, mission treasurer, directors of education, social service workers, builder, plumber, electrician, farmer, Justice of the Peace, and "manager" of several elementary government schools, not to mention our primary purpose of evangelism.

Add to these the constant calls of one's neighbors to marry, to bury, to draw up a land title, to sign a mortgage paper or affidavit (these have to be signed by a Justice of the Peace); driving the sick to the hospital in Kingston fifteen miles away; attending community functions, school board meetings, agricultural fairs, church conferences, etc. One can see how we virtually hop from one hilltopic to another.

Since the arrival of Bob and June Nelson, our load has been lightened a little, but not greatly because we have launched out on the much-needed Crusade program of evangelism. The Nelsons head up this work which is an "extra," but I might add that it is a very enjoyable "extra," both as regards results and the pleasure of working with the Nelsons.

Mode of Travel

Due to the shortage of pastors, the Allans have taken Mt. Industry Church under their wing. What a wing! Mt. Industry itself is only a wide place at the forks of two roads, but it is the religious and educational center for twelve pocket communities, in all some five or six thousand people whose only way of travel is on foot or mule over rugged mountain paths. Our church and the Anglican (Episcopalian) are the only established churches serving that area.

The government conducts elementary schools in the two church buildings, which have extensions to accommodate about one thousand children in all. Hundreds more, too poor to buy clothing, are not even enrolled in any school.

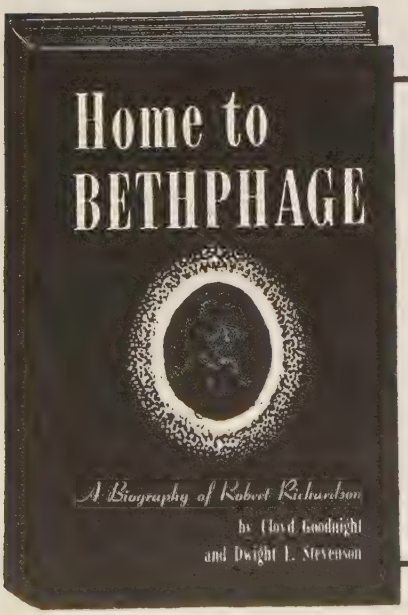
Prospect List of 431

Thirty of us, two by two, went crusading all through these hills and valleys. We had a prospect list of 431. Sixty-eight couples on this list are living in concubinage. At the end of our three-day campaign, we had signed up 208, not counting several couples who have promised to marry. We already had more than twenty candidates for baptism.

The chief drawback to marriage is economic. Couples cannot afford clothes, the wedding fee, and the gold ring. We are helping them by cancelling the wedding fees, and by buying the rings for them at cost. I carry a pair of pliers and some soft wire, and as I visit in homes, I take the measurement of the bride's finger. Then I collect the fourteen shillings which is the cost of the ring, write out the notice of banns, and then try to memorize the day, the hour, and the path to take when I return for the wedding nine days later.

And so we hilltop folk have our ups and downs. We know now what it means to speak of the cattle "on a thousand hills," only our hills do not have many cattle. They would have to be tied on! Most of the people go barefoot, up and down the hills, for the climate is tropical the year around.

*Mr. and Mrs. Allan are missionaries of Disciples of Christ churches.



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New Technique for Visual Education

J. ARTHUR RANK, Britain's Number One motion picture producer, told America's Christian education leaders in Chicago of new techniques and equipment that will revolutionize visual education.

Mr. Rank, who is also an active Methodist Sunday school superintendent and a vice-chairman of the World Council of Christian Education, conferred with the staff and Chicago members of the board of trustees of the International Council of Religious Education. They discussed the role of films in the work of Christian teaching.

He is developing a screen that can be used without darkening the room in daytime and that will allow the teacher to stand in the front of the room by the screen while operating his projector. Before putting this new equipment into mass production, Mr. Rank told how he would experiment with it in his own Sunday school on his return home.

He also told of plans for reducing the costs of a film from approximately $88,000 to approximately $2,000, thus bringing film prints and rentals within the price range of the average Sunday school. This technique, first applied to "sermon-films" by Mr. Rank, is now being tested for use in Sunday school teaching films.

"Motion pictures and other visual aids are the greatest educational and evangelistic tools which the church has had in its long history," Mr. Rank declared.

Mr. Rank was in Chicago for a few hours on his way from Hollywood to Washington, D. C. He was guest of honor at a luncheon given by Dr. Roy G. Ross, general secretary of the International Council of Religious Education. Dr. Ross, who for more than a decade has been guiding the development of religious visual aids in this country, said that it is his conviction that the whole teaching program of the church will be greatly changed through the adequate use of visual aids.

Report on Conditions in Europe

THE greatest immediate material need in Europe is for men's complete warm suits and trousers," stated Wayland Zwayer, Church World Service Secretary for Europe, on his return recently from Germany, Austria, and France, where he observed in particular the work being done on behalf of refugees and displaced persons.

Speaking in reference to the Church World Service 1949 contributed supplies goal of 8,000,000 lbs. of clothing, shoes and bedding, Mr. Zwayer said, "In Germany, Austria, Yugoslavia, France—any country which has a refugee population—the need for good warm clothing continues, and has been increased in areas of new refugees, such as Greece. This refugee problem makes it imperative that the CWS goal of contributed supplies be met or surpassed."

"The material needs are great, but they are of a selective nature. If the right kind of supplies can be channeled to the right spots in Europe, a great deal can be accomplished by the churches in alleviating human suffering. Christian institutions, youth camps, and refugees, whose numbers are increasing, are the focal points to which these supplies must be applied."

DP Problem

"Not only refugees in general," Mr. Zwayer continued, "but the particular problems of the displaced persons present an urgent challenge to American churches. There are 200,000 Protestant and Orthodox displaced persons in camps in Europe. They look to us to provide the assurances required by present legislation to help them come to America. When one talks to them in the camps, he realizes what faith they are placing in the Christians in America."

Mr. Zwayer went to Europe to attend the meeting of the board of managers of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches in Geneva. He also attended the annual Conference of Secretaries at Bex-les-Bains, Switzerland, at which he conferred with representatives of the inter-church committees from fourteen countries.

From his observations in the countries he visited following the conference, Mr. Zwayer stated, "Church leaders in all areas see definite indications of awakened interest and activity on the part of the Christian community. All ask the continued interest and support of the American churches in their programs of reconstruction and in the support of Christian institutions."

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Favorite Programs for Family Listening

The third annual poll among Protestants of the United States shows five network radio programs are repeat favorites for family listening, according to Miss Pearl Rosser, radio education director of the International Council of Religious Education.

These programs are "The Adventures of Ozzie and Harriet" (Columbia Broadcasting System), "The Aldrich Family" (National Broadcasting Company), "The Greatest Story Ever Told" (American Broadcasting Company), "One Man's Family" (N.B.C.), and "Pepper Young's Family" (N.B.C.).

Each program received a citation during National Family Week from the Intercouncil Committee on Christian Family Life, which represents the Federal Council of Churches of Christ, the United Council of Church Women, and the International Council of Religious Education.

This is the third year for all of these programs to be cited except "The Adventures of Ozzie and Harriet," for which this is the second time.

The citations will say that the programs are being honored "for high quality in content and excellent production."

The citations will be signed by Harold E. Stassen, president of the University of Pennsylvania and of the International Council of Religious Education; Bishop John S. Stamm, president of the Federal Council of Churches; and Mrs. M. Murdoch MacLeod, executive secretary of the United Council of Church Women.

Lesson in Christian Living

One of our head nurses at Monieka went to Lotumbe with his wife, for she had leprosy. The family of the wife did not want her to go. They were not afraid of leprosy—many in the family had it and she would be just one more.

But the husband was a nurse and a Christian. He had seen what some medicines could do, and wanted his wife to have treatment. It was hard for them to leave their own people. Usually the one with leprosy goes to the leper camp, and the other one stays in Lotumbe. The husband, being a nurse, was to help in the Lotumbe hospital.

Upon their arrival, however, he was permitted to stay with her for she was so frightened, downcast and unwilling to stay. How glad she is now that he insisted, for she has now returned to Monieka, her leprosy having disappeared and she is considered a well woman.

It was beautiful to hear her tell about it in the women's meeting. Here she testified to what it means to have a Christian husband—one who cleaves to his wife and will not leave her; one who comforts and consoles. He could easily have forsaken her, sent her back to her tribe, gone about his own affairs. But he is a Christian and feels that a husband should look after his wife no matter what happens.

It was a timely message, for our students were just going home for vacation, and as always, there are some who will want to leave their husbands to stay with their families. Just as her husband stayed by her, she urged the women to remain with their husbands in Christian love.

—Robin R. Cobble,
In *Congo Cobwebs*
Monieka, Belgian Congo

The Church and Youth

The church does not expect enough of youth. Hitler and Mussolini expected much of youth and youth responded. Russia gives a large place to youth—expects much—and receives much. When our country was in a war emergency, we expected much of youth—and how youth responded!

The church often wants to do something for youth but allows too little opportunity for youth to do something for the church.

The test of youth work is not always the amount of time spent in the church building—it is what youth is doing with time in every area of life. Religion provides motive, purpose, conviction; it releases powers and energies for all of life. Religion determines the way one works, plays, makes love, votes; it determines what organizations one will join and serve; what causes shall receive time and attention.

The church receives as much time from youth as it deserves. All people have the same amount of time. They give time to the things which interest them, or challenge them.

The church which is attempting merely to keep alive an institution will not receive enthusiastic support of youth. The church which senses its mission to be the establishment of the Kingdom of God on earth—a very real and attainable kingdom, but dependent upon the good deeds of Christian men, and requiring the very best of everyone—will sooner or later get the ear and the best energies of youth.

—Robert M. Freshe

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Little Acts of Kindness

In Congo there are so many flagrant acts ontrary to the teachings of Christ that it s refreshing to experience some little acts f kindness which mirror the love of the Iaster.

When Robin visited one of our regional chools, he took no carriers and no cook, ut went on his motorcycle. It was a long ot journey. Before arriving at his destiation, he stopped to talk with one of the hiefs of the district. As he sat there, usty and hot, an old woman came up and ntroduced herself as one of the village Christians. She saw how hot he was and sked if he would not like to have a little vater to bathe his tired feet. She took a pot f hot water from the fire and gave it o him. He gratefully bathed his face and ands and then slipped off his dusty hoes to bathe his tired feet. Her thoughtulness seemed so much like Jesus.

The villagers insisted that he remain ver night, but he had no bed and no net, e explained. Quickly they brought a new nat and spread it for him. They brought im a freshly washed net. Then the chief ave him an antelope. Robin said "How an I eat this animal? I have no carriers nd I have no cook." The chief provided cook who asked if Robin wanted it cookd with tomatoes and onions! (Someone ad a garden in that town.) So Robin greed to take one leg of the animal and he chief was to have the remainder. An our later Robin sat down to a feast.

—Mrs. Robin R. Cobble,
In *Congo Cobwebs*

Kindergarten Teaching

Never did I think that I would be spendng a great part of my time teaching. I ad always said that that was one profesion in which I did not care to participate. have just finished teaching my first year f kindergarten and I can say that I really oved it.

Last March we turned our thoughts to onducting some activities in our own eighborhood. As it seemed to be overunning with children of all ages, sizes and escriptions, a kindergarten seemed just e thing. So it was that I visited the eighboring families and was received with great deal of interest and enthusiasm.

We had two tables and thirteen chairs hich fitted nicely in our long living room. n April 19 we began our classes with 11 hildren. Imagine 11 children descending pon a teacher, all but one of whom ould not speak nor understand Spanish. es, they spoke only Guarani, the Indian nguage. How strange it must have seemed them those first few days, and indeed, ow strange it was for the teacher!

Our program lasted two hours five mornngs a week. We usually began with a eriod of active games. Following this was ur time of study in which we learned e names of colors, animals and such. here were also games which necessitated e use of Spanish, and in that way they ere able to learn many useful words and ntences. We followed with our song period, recess with fruit and drink furnished, ending the morning with a story and handwork.

One of the little boys was overheard telling his brothers: "I am not going to be dumb like you, because I go to the senora's school." This same little boy was one of two that I later lost because I told a story about Jesus.

—Betty Sharp,
Coronel Oviedo, Paraguay

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A bequest made to the United Society this year, in honor of one of the courageous leaders who gave time and strength to lead Christian women to more effective service, will become a living memorial in Christian missions and education.

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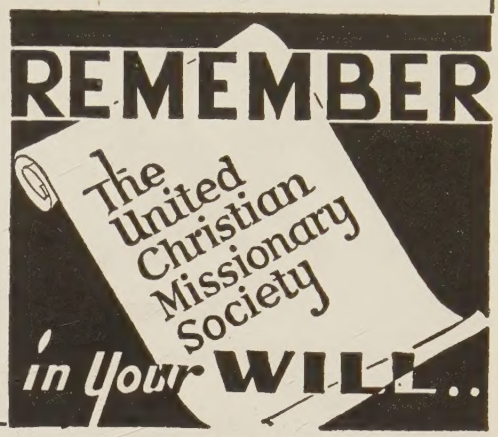

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Here and There . . . with *World Call*

WORLD CALL secretaries and their representatives in churches of the Cincinnati, O. and Covington, Ky. area met in April to lay plans for the WORLD CALL booth which they will help to operate during the International Convention of Disciples of Christ in Cincinnati, October 25-30.

Shown at the meeting, left to right, above, are *Miss Phyllis Swisher,* First Christian church, Covington; *Mrs. William H. Scroggins,* Oakley-Hyde Park Christian, Cincinnati; *Mrs. L. M. Robinson,* Walnut Hills Christian, Cincinnati; *Mrs. Louise Moseley,* WORLD CALL, Indianapolis; *Mrs. Robert B. Stephens,* Madison Avenue Christian, Covington; *Mrs. H. W. Kay,* Evanston Christian, Cincinnati; and *Mrs. R. I. Hollis,* Norwood Christian, Cincinnati.

WORLD CALL secretaries everywhere are working toward the deadline of June 30, the last day on which subscription orders can be mailed to WORLD CALL to count in the 1948-49 Ten Percent Legion.

To help the churches secure subscriptions from at least ten percent of their resident members, WORLD CALL is offering free books with all club orders sent in between May 1 and June 30. See page 39 of this issue for an announcement of the book offer.

Every WORLD CALL subscriber who plans to move should send a notice of the change in mailing address to WORLD CALL, 222 So. Downey, Indianapolis 7, Ind. This notice should be sent to WORLD CALL six weeks ahead of the date that it is to become effective. If the subscriber plans to move and wants the September WORLD CALL delivered to the new address, the change of address should be sent to WORLD CALL by July 15.

It is not enough to leave a forwarding address with the local Post Office. Under a recent postal regulation the Post Office cannot forward second class matter or give notice to the subscriber. Under the new law, copies of magazines which cannot be delivered because subscribers have moved, are returned to the publisher. Every day copies of WORLD CALL are being returned from Post Offices to the Indianapolis office.

Subscribers who move can help by sending in change of address notices early.

—MRS. LOUISE MOSELEY,
NATIONAL WORLD CALL SECRETARY

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1948 to March 31, 1949 Compared with July 1, 1947 to March 31, 1948

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1947-48	1948-49	1947-48	1948-49
Churches	$533,298.43	$533,562.11	$88,238.10	$80,134.34
Bible Schools	149,674.49	134,303.26	6,093.38	6,163.18
Women's Missionary Societies	158,531.29	139,108.98	4,450.34	6,691.93
Councils	288,864.22	318,649.61	6,758.95	5,529.87
Young Matrons' Missionary Societies	6,169.96	6,695.96	332.29	55.00
Guilds	26,993.42	27,717.38	1,181.41	574.50
Youth Groups	21,030.87	20,235.98	748.82	692.06
Children's Groups	2,029.57	1,666.87	242.97	209.70
Individuals	17,278.83	12,240.71	59,697.99	22,585.52
Grand Totals	$1,203,871.08	$1,194,180.80	$167,744.25	$122,636.10
Adult Missionary Organizations Total	$ 480,558.89	$ 492,171.93	$ 12,722.99	$ 12,851.30

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Loss in undesignated and specific gifts $9,690.28. March, 1948, Easter receipts were included and totaled $15,639.65.

Last Column

No April Fool For Pauline!

In a letter written to her family on April 1, Miss Pauline Starn, missionary in China, tells about preparing a dessert for April Fool's Day.

"Lyrel [Teagarden] and I are celebrating the day by preparing a dessert that will fool neither of us. Shortly after we came here we received some foods sent from Nanking. Evidently the boxes had been sitting around for a couple of years, for the contents had taken on a flavor of packing.

"In our 'flusher' years we would not eat it. But now we deem it proper to partake of what we have, despite the extra flavor that has been added.

"I just cooked this up—'this' being a package of butterscotch pudding. I added two vanilla tablets in an effort to cover up the packing experiences the pudding had gone through. When I licked the pan—I still do that—I could still detect the taste of trunks. But for April Fool's Day that's just what we needed in a butterscotch pudding. We have some prunes that taste like that, too, and a few packages of pea soup. But we shall swallow them until better days come, with peace and plenty for everyone!"

Miss Gertrude Shoemaker, missionary in Belgian Congo, has found a new disease at her school. Anyone seen similar cases? She had just announced to the school teachers that a new shipment of fountain pens had arrived. Botembola said whimsically, "Well, I'll have to be collecting money again to buy me a fountain pen. But first I am going to the hospital for an examination. Perhaps doctor can find what disease I have that makes me lose my pens."

—DONALD H. BAKER

Fingerprint

A pharmacist's mate was getting ready to fingerprint a recruit.

"Wash your hands," he ordered the boot.

"Both of them?" asked the novice.

The pharmacist's mate thought the question over for a moment.

"No," he said, "Just one. I want to see how you do it."

Little Joe called his dog "Baseball" because he caught flies, chased fowls, and headed for home when he saw the catcher coming.

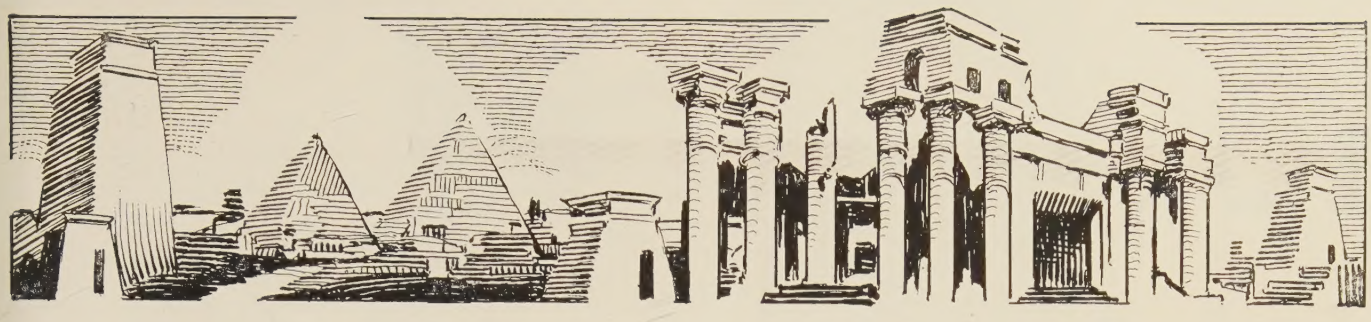
—*Watchman-Examiner*

A new farmhand from the city was told one wintry morning in the small hours to harness the mule. In the dark he tackled a cow instead of the mule.

The farmer shouted from the house: "Say, what's keeping you so long?"

"I can't get the collar over the mule's head," shouted the farmhand. "Both his ears are frozen stiff."

—*Christian Union Herald*



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For almost 4500 years, people have been writing wills. It is still an excellent practice and one that should be undertaken by more than do, regardless of the size of a person's estate.

To make a will, with the advice and help of a competent lawyer, is the certain way of having one's wishes carried out with respect to that which a person leaves at death. By means of a will, one can protect his survivors, and carry out his own desires by providing for the causes he esteems.

When you make your will, leave something for the aged and needy ministers and their widows by including the Pension Fund as one of your beneficiaries.

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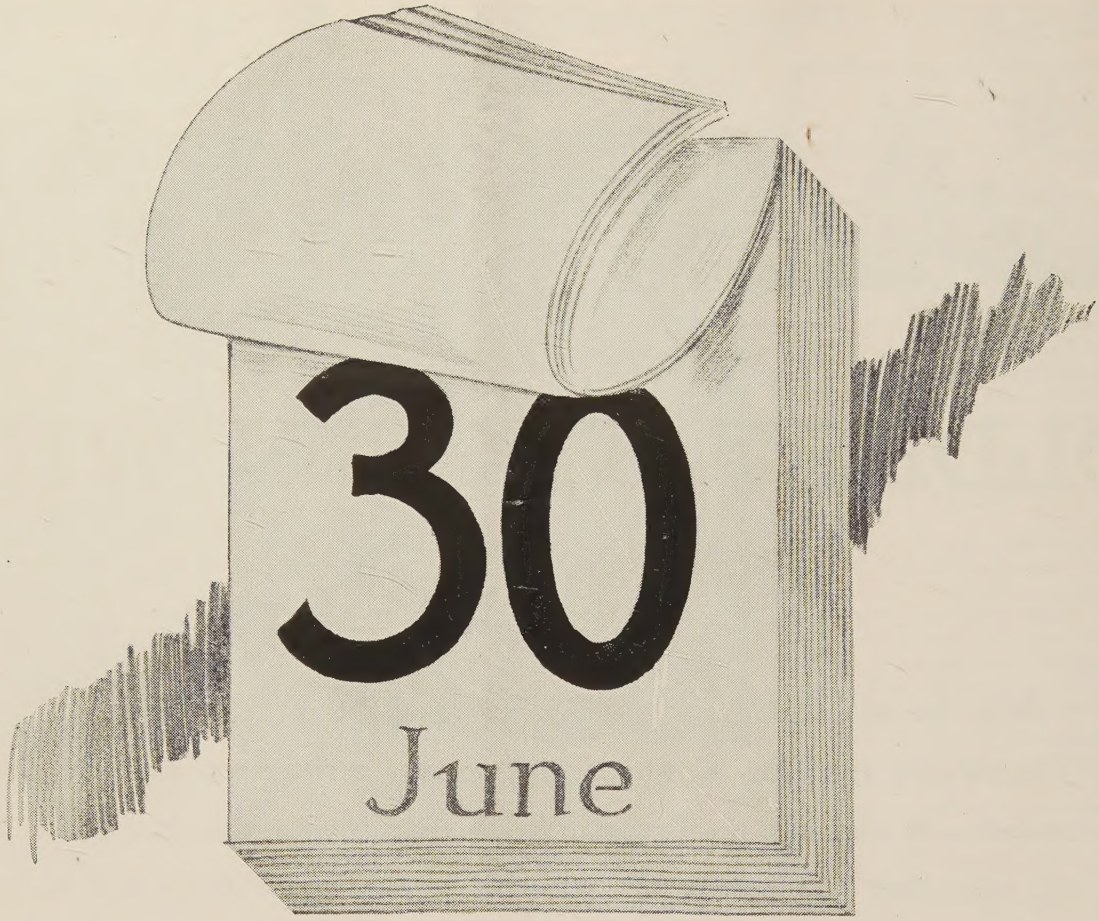

Before June 30

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